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THE

# MILLENNIUM,

OR,

# WORLD TO COME;

AND ITS RELATIONS TO

## PRECEDING DISPENSATIONS.

BY

J. WILSON,

AUTHOR OF

"OUR ISRAELITISH ORIGIN."

"Unto the angels hath He not put in subjection,
the World to Come,—whereof we speak."—HEB. ii. 5.
"Thou hast put all things in subjection under His feet."—HEB. ii. 8.
"And we shall reign on the earth."—REV. v. 10.

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TO THE

# REV. WILLIAM MARSH, D.D.

AUTHOR OF "PLAIN THOUGHTS ON PROPHECY," &c.

WITH CONGRATULATIONS

UPON THE EXTENSIVE SPREAD OF

## PROPHETIC TRUTH,

OF WHICH HE WAS SO EARLY AND ABLE AN ADVOCATE;

AND,

WITH THE PRAYER THAT HE AND HIS

*MAY, IN HEALTH AND USEFULNESS,*

LONG BE PRESERVED,

AND THAT HE MAY IN THE APPROACHING DAY OF THE LORD,

BE FOUND TO HAVE

MANY FOR A CROWN OF REJOICING:

THE FOLLOWING VIEW OF

**"THE WORLD TO COME,"**

IS HUMBLY AND GRATEFULLY INSCRIBED, BY

THE AUTHOR.

# PREFACE.

THE following little work was first produced in the form of a series of Tracts on the Millennium; commenced at the earnest desire of a much valued Friend: who was persuaded that the views here presented, would be of use to others, as they had been to him, in removing many obscurities from a subject which had long been interesting to him, and which he believed to be of vast importance, at the present time, to the children of God—the heirs of the kingdom.

The author has had the satisfaction of knowing, that many who were much in doubt on the subject, have received rest to their minds in the view of the future glory, as here presented: in the light of which, the whole word of God has been much farther opened to their view; and the footsteps of the Lord more clearly traced throughout all preceding dispensations; and the beautiful consisteney of the whole working of God, as revealed in nature, providence and grace, made much more apparent.

The centre of England has been long and highly favoured, with testimony to the truth, respecting the Lord's Second Advent, the Resurrection of the Saints, the Restoration of Israel, and Messiah's blessed and glorious reign over all the earth. The Rev. Dr. Marsh's "Thoughts on Prophecy" was one of the earliest, and is still one of the best, works on these subjects in our day; a new edition of which I am glad to find

may soon be expected. More than a century ago, the same animating views were exhibited in their fulness, and in a most wonderful manner, both in Birmingham and Worcester.

The writer has found the truth, as here presented, a rock of strength against false interpreters of scripture: Two remarkable extremes, equally apart from the truth of God, as they are seemingly opposed to each other, have appeared in our day; of whom it is the more necessary to beware, as the language of truth they have much in their mouths, whilst its substance is in effect denied by them.

Many, in different denominations of professing Christians, have become awakened to the truth of prophecy: but still it is not in general so boldly exhibited as it ought to be. There is a fearfulness as to following the Lord fully in the matter, which neither becomes our place nor time. It is high time for the proclamation again to be heard from the mouths of all the disciples: "The kingdom of heaven is at hand." Matt. iv. 17. x. 7. "Blessed is He that cometh in the name of the Lord. Hosanna in the highest." Matt. xxi. 9. xxiii. 39. Mark xi. 8, 9. May the Bride soon indeed make herself ready; and surely this will be, when she is well assured that the Bridegroom is speedily to appear in his glory; and take her home unto his Father's house, "the New Jerusalem, that cometh down out of heaven, from God;" Rev. iii. 12. xxi. 2.; "the City which hath foundations; whose Builder and Maker is God:" Heb. xi. 10. the Bethel of Jacob; Gen. xxviii. 17. the "house of God, not made with hands, eternal in the heavens;" "our house which is from heaven:" 2 Cor. v. 1, 2. that which our Lord denominates, "my Father's house," in which are "many man-

sions:" John xiv. 2. "the King's Palace," into which the Queen shall be brought, "with gladness and rejoicing;" Ps. xlv. 13, 14, 15. and whence she shall minister blessing to the myriads of her children, who shall worship at His footstool, during her Beloved's reign of righteousness and peace, when "the God of the whole earth shall He be called." Isaiah liv. 5.

Much remains to be made known, both as to the darkness and the light: a proper preliminary to which, is a prayerful attention to the great outlines of the divine procedure, as revealed in Scripture History and Prophecy. As attempting to open up the former of which, the author has before presented to the world his "Lectures on Ancient Israel and the Modern Nations of Europe, tracing their identity." And more particularly connected with the subject of prophecy respecting the future, he presents this work on the Messiah's coming kingdom. The two views, that with regard to the past, and this with regard to the future, are, however, intimately connected, and imply each other. And both again resolve themselves into the great Mystery of the Word of God, and the Testimony of Jesus, as to which, much remains to be said; and his views of both of which the author will be happy more fully and familiarly to explain.

Soon may the prayer be uttered in fervency, by every sincere believer, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. cxix, 18. And soon then will the prayer be answered: and this, not by our being given to force our own fancies upon the word of God, but by our being made to sit humbly at the feet of Jesus; and hear simply what He is pleased to communicate, as if it were worthy of being listened

to and understood, in preference to any thing which can be produced by man. "Knowing this first, that no prophecy of the scripture is of any private interpretation." 2 Pet. i. 20. It is not to be interpreted in reference to what may be supposed the private views or feelings of the writers—"For the prophecy came not in old time by the will of man; but holy men of God spake—moved by the Holy Ghost." 2 Pet. i. 21. The revelation of the written word in its beauty and power, goes before, and is the sign of, the revelation of the Living Word and the many sons of God in His glory.

*Now, O Lord, unfold thy Glory unto thy People, and let thy Bride be fully prepared for thy most blessed presence; and come—receive her unto thyself, O mighty King. The light and power of thy kingdom impower us to behold. Let the rising light of the coming day of the Lord be gloriously reflected from even the dark clouds that yet envelope our world—longing for release. And soon O Father of lights, may the gloom be chased away by the Sun of Righteousness, in the glory of the millennial day. Soon may holiness to the Lord be written upon all, beneath his purifying, enriching, invigorating beams. Soon may blessing from the bountiful hand of our King be seen as filling the heaven-reflecting earth beneath thy sapphire throne; and around which, shall circle those that shall be with Christ kings and priests, and who shall reign over the earth, under the whole heaven. Wondrous is thy condescension! Marvellous thy loving kindnesses! O King of Kings, and Lord of Lords!*

13, Clarence Street, Cheltenham,
Oct. 1842.

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# CHAPTER I.

## HEIRS OF THE MILLENNIAL KINGDOM.

General expectancy of a time of future blessedness.—Men in their mortal bodies cannot obtain possession of the kingdom, nor rightly use it if possessed.—The first resurrection (that of the saints) as distinguished from the general resurrection.—Amidst the approaching judgments, children, especially those of the righteous, will be preserved, to inhabit the earth under the dominion of the glorified saints.—Mercy and Judgment to Israel.—Happiness of the nations as being under the tuition of the saints.—Happiness of the saints as so employed.—Suitableness of the tabernacle of God, being with men upon the earth.—General happiness of the Millennial Kingdom.—Desirableness of the reign of Christ and his saints.—Way of access to the kingdom.—Practical influence of the doctrine.

The children of God do generally look forward to a time of purity, peace, and blessedness; when righteousness shall cover the earth, wars shall cease, and the families of mankind live more together according to the royal law of love; when "the kingdom and dominion and greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High."||

The question arises, how shall "the saints" reign? and by what means shall the kingdom be subdued?—Surely we have now had

|| Dan. vii. 27.

ample experience of man's inability, in the absence of our Lord, and in our present frail tabernacles, to obtain, for the cause of truth and righteousness, of love and holiness, the promised dominion over the earth. What a waste of energy has there been among the servants of God? What constant jarrings among the propagators of the gospel of peace? What evil surmisings and bitter revilings among those whose business it is to teach mankind the great law of love, they have been so carefully taught by their Father in heaven? What an entire want of confidence is there among those who should act unitedly, in binding all together in one holy and eternal brotherhood? And where there is a reposing of trust, how frequently is it misplaced, and we discover, too late, that we have leaned upon a broken reed? Verily, we want a Leader, in whose wisdom and goodness and power, the various sections of the grand army can fully rely; and who shall visibly put forth his will, in the various emergencies that may occur; and where now so much is lost because of darkness and doubt. And we also want those to have rule under him, who can, without injury, be set in high places, and intrusted with the guidance of important affairs; who

shall unweariedly devote themselves to the interests of those they are given to govern; who shall act altogether without selfishness or partiality; and who shall equally seek the good of man and glory of God. Hitherto the possession of power hath spoiled even the best of men; and success, even in the work of God, hath been more than the worthiest and wisest could bear without injury; Look at David—look at Solomon, who were but given, as it were, a type of the kingdom: and see, that man in his mortal state, cannot be instrusted with the promised power and glory. *"Flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption."—Man, in his present state, cannot possess even worldy riches or power, without these being mingled with much tribulation, in order that he may be kept from abusing the gifts of providence. Nay, the very gifts of grace themselves we cannot bear in any very large measure. Thus even the devoted Paul had to be given the "thorn in the flesh," lest he should be exalted above measure by the abundance of revelations with which he was favoured. See 2 Cor. xii. 1—7. No, we could not bear it: we must be changed; and that not merely in

* 1 Cor. xv. 50.

soul, but in body. The saints must be given bodies, fitted for the exalted service unto which they are appointed—bodies which shall not impede the free action of the regenerated spirit, but be its well-tuned instrument for all that is glorifying to God and beneficial to man. Yes, *they shall be given glorified bodies like unto Christ's, according to the power whereby he is able even to subdue all things unto himself. We are told by our Lord, that, †"they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels and are the children of God, being the children of the resurrection."

The pre-millennial resurrection of the righteous is plainly implied throughout the Prophets, as well as in the promises made unto the fathers. Take, for example, the closing words of the prophecy of Haggai.

"Speak to Zerubbabel, the governor of Judah,
Saying, I will shake the heavens and the earth.
And I will overthrow the throne of kingdoms,
And I will destroy the strength of the kingdoms of the heathen;
And I will overthrow the chariots, and those that ride in them;
And the horses and their riders shall come down,
Every one by the sword of his brother.

* Phil. iii. 21. † Luke xx. 35, 36.

In that day, saith the Lord of hosts,
Will I take thee, O Zerubbabel,
My servant, the Son of Shealtiel, saith the Lord,
And I will make thee as a signet:
For I have chosen thee, saith the Lord of hosts."

It requires but small knowledge of history to know that the overthrowing of the kingdoms of the nations, the destruction of the great image, did not take place in the days of Zerubbabel, after the Babylonish captivity was restored, and when Cyrus was established in the empire. Then did not take place that dreadful slaughter, in which the riders shall come down, "every one by the sword of his brother." And still less did there then take place the predicted "shaking" of the heavens and the earth." But all these things take place immediately before the establishment of Messiah's Millennial kingdom, when the Saints are given the dominion; and among these shall be Zerubbabel, the son of Shealtiel, to whom it is here distinctly promised, "In that day, saith the Lord of hosts, will I take thee," that is of course from the grave where he has long lain. It is not merely his spirit that is spoken of: it is that whereby he may outwardly and visibly manifest power. This is plainly implied in the words, "And will make thee as a SIGNET." And why? for he

is among the number of God's elect, to whom He will give possession of the kingdom, "For I have chosen thee, saith the Lord of hosts."

Thus is it plainly declared, that in the day of the great slaughter of the enemy, preceding the Millennium, Zerubbabel, the son of Shealtiel shall be taken up from his grave; that then, preparatory to Messiah's universal empire, when the kingdoms of the heathen are destroyed, shall this governor of Judah be raised to power, and be even set as a signet,—a distinguished instrument in the administration of the Kingdom; and then, when the heaven and the earth shall be shaken, that those things which cannot be shaken may remain,—then shall be found among these, as being built upon the Rock of ages, the chosen of Jehovah, the elect of God, the saints who shall have like honour with this servant of God, and be given the dominion under the whole heaven.

The Psalmist makes the distinction between those that are raised in the morning of the resurrection, and those that are left in their graves, rotting in corruption, whilst the others are received up into glory. See Psalm xlix. 14, 15.

"Like Sheep they are laid in the grave;
Death shall feed on them;
And the upright shall have dominion over them in the morning;
And their beauty shall consume; the grave being their habitation.
But God will redeem my soul from the power of the grave:
For he shall receive me."

And our Saviour, again and again, adverts to the case of those who shall be raised up at the last day. They are those that are given of the Father to the Son, and who see the Son, and believe on Him. See John vi. 39, 40. They are those that are drawn of the Father; and who live upon the Son, having eternal life in Him, verses 44 and 54. And in the Apocalypse they are described, chap. xx. 4—6. "And I saw thrones and they sat upon them, and judgment was given unto them, and I saw the souls," or, as it might better be rendered, "*even* the lives" (the life of the body) "of them that were beheaded for the witness of Jesus and for the word of God;" or, in other words, the Apostle saw, enjoying the life of the body, those from whom that life had most certainly been taken. And not only the Martyrs; but also, "whosoever had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ, a thousand years." And what becomes of the

rest of the dead during this period? Their case, also, is expressly declared: "But the rest of the dead lived not again until the thousand years were finished." Then there are to be two resurrections? Yes, "This is the first resurrection." And what is the distinctive character of those who enjoy it? "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power: but they shall be priests of God and of Christ; and shall reign with him a thousand years."—They are raised in the morning of the day of the Lord; whilst the general resurrection takes not place till the evening of the same day; when, not merely they that now hear the voice of the Son of God, shall live;* but when "all that are in their graves shall come forth." Then is the time, not merely of the fiery throne, in which the Lord shall appear to judge the nations, as in Dan vii. nor of the Sapphire throne, in which he shall reign over his Millennial kingdom, as in Ezek. i. x. and Rev. iv. but of the "great white throne," before which every man shall be judged according to his works. The Apostle Paul distinctly traces the order of the resurrection, when he saith, (1 Cor. xv. 23, 24.) "But

* John vi. 25—29.

every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Here there is an express limitation of the number of those that shall be raised at the coming of our Lord to reign—when, as taking the Book of the Inheritance out of the Father's right hand, He shall be saluted, by his saints, with the song,—

"Thou art worthy to take the book,
And to open the seals thereof;
For Thou wast slain,
And hast redeemed us to God by thy blood,
Out of every kindred, and tongue,
And people, and nation;
And hast made us, unto our God, Kings and Priests,
And we shall reign on the earth."

Rev. v. 9. 10.

At the time of the Lord's coming to reign, when he ariseth "to shake terribly the earth,"* and multitudes upon multitudes of the wicked are overthrown;† the children, (especially those of believers,) shall, mostly be spared, amidst the mighty convulsions that are then taking place.‡

The scarcity of men, in consequence of the preceding great destruction of human life, is intimated in Is. iv. 1. And let it be observed that the same is the day in which

* Isaiah ii. 20. † Joel iii. 9—14. ‡ Ps. xlv. 16. lxix. 36. lxxii. 4. cii. 28. cxii. 2.

"The branch of the Lord shall be beautiful and glorious; and the fruit of the earth shall be excellent and comely, for such as are escaped of Israel." The same is the time of which it is promised Is. lxvi. 13. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." There are strong intimations of the Lord's tenderness for children even, when He is denouncing the severest judgments upon the wicked: thus this is stated as the great reason for the Lord's sparing Nineveh. Jonah iv. 11. And, in the midst of declaring the evil end of Esau, we have the remarkable words, (Jer. xlix. 11.) "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." And thus also did the Lord spare the children of that evil generation that came out of Egypt; and whose carcases fell in the wilderness. The like tenderness will he shew when he sets his hand again, the second time, to recover the remnant of his people which shall be left from Assyria, and from all the countries round, and when the sinners shall be "consumed out of the earth, and the wicked be no more;" Ps. civ. 35. when it shall in truth come to pass that, "every soul which will not hear that prophet, shall be destroyed

from among the people;" which shall be at the future sending of Jesus Christ, "whom the heaven must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (See Acts iii. 19—26.)

It may be good perhaps more particularly to advert to a few of the passages that intimate the preservation of the children, in the approaching consumption of the wicked. Psalm viii. evidently points forward to the time when the Lord's name shall no more be covered with shame, but be "excellent in all the earth:" when his glory shall no more be hid, but be "set above the heavens;" when the Lord shall come in glory and in majesty; and every eye shall see him; and all shall be under his dominion. A pledge of this his triumphal coming was given in his last going up to Jerusalem; when the children were heard crying in the temple, "Hosanna to the Son of David," a pledge of the ultimate and more full accomplishment of the prophecy in this Psalm, "Out of the mouth of babes and sucklings hast thou ordained strength," or "perfected praise." They were literally children, who thus were employed in the praise of the Redeemer. But this was not the perfecting of the

prophecy: it refers to the time when all things shall be put under the Man Christ Jesus. "But now," (as is stated, Heb. i. 8.) "We see not yet all things put under him." "All things, however, shall be put under him; and then literally and in its fulness, shall be fulfilled the prophecy, with regard to his "ordaining strength out of the mouth of babes and sucklings;" then is the time when "The wisdom of the wise shall perish, and the understanding of the prudent shall be hid."* Then "Whom shall He teach knowledge? and whom shall he make to understand doctrine?" Even "Them that are weaned from the milk, and drawn from the breast."† Even by them shall He put to silence the ignorance, the learned ignorance of foolish men, and "still the enemy and the avenger." Then the Lord shall return to make his servants "glad, according to the years wherein they have seen evil."‡ And then shall they appear in the beauty of the Lord their God; and have the work of their hands, not broken as now, but established. Referring to that happy period, the saints are found praying,§ "Let thy work appear unto thy servants, and thy glory unto *their children.*" And the prayer shall be answered,

* Is. xxix. 14. † Is. xxviii. 9. ‡ Ps. xc. 15. § Ps. xc, 16.

so that when the earth and the heavens have been shaken, (as is intimated, Ps. cii. 25, 26.) when, as a vesture, the Lord shall "change them, and they shall be changed;" then, resting upon the unchangeable life of their covenant God, "The *children* of thy servants shall *continue*, and *their seed* shall be *established* before Thee. Yes, "He shall save the *children* of the needy," when "He shall break in pieces the oppressor." Ps. lxxii. 4. Them the bride may "make princes in all the earth." Ps. xlv. 16. But chiefly shall be theirs, Jerusalem, the throne of universal empire; the joy of the whole earth; unto which all nations shall flow. That is the time of which it is stated, (Ps. lxix.) "The *seed* also of his servants shall inherit it."

The return of Israel is chiefly spoken of as being of children. (See Jer. xxxi. throughout.) We know that the fulfilment of the prophecy in verse 15, in the case of our Saviour, as (having identified himself with his people,) was, with regard to children, literally. He is the Head, in the members of whose mystical body, and as the reward of whose work, shall be fulfilled the promise, verses 16, 17. "Thus saith the Lord, refrain thy voice from weeping, and thine eyes from

tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Even all kindreds of the nations shall then worship before the Lord, but there can be no doubt that the people, who shall mainly possess the earth, under the dominion of the saints, shall be literally the children of Israel; of whom, as is shewn in the Author's Lectures on Israel, have come the multitude of nations that inhabit the north-west of Europe, and have thence covered the face of the world with fruit. But let them be warned, For* though thy people Israel be, according to the promise, like the sand of the sea, only a remnant of them is promised a return: "the consumption decreed shall overflow with righteousness; for the Lord God of hosts shall make a consumption, even determined, in the midst of the land." But although the adult male population that are left upon the earth, upon the rapture of the saints, will chiefly be destroyed; the same consumption of their children seems not to be threatened. These, as well as the children of the saints, may chiefly be spared.

* Is. x. 22, 23.

The saints are then placed in a position, in which they can minister, to all, more extensive and certain good, than in their present imperfect state and mortal bodies, they are able to acccomplish. All power is put into their hands; all means of subduing all things under the feet of the Redeemer. That whole generation, freed from evil example, and placed under the tuition of the spouse of Christ,* shall be trained so as to become a race, better and wiser than their fathers,† and thus shall be produced what men have but dreamed about; and what, with their weak powers, and imperfect models, they never could produce, A NEW MORAL WORLD.‡ All power will then be directed, by the most consummate wisdom, for the promotion of objects purely good. §Each will be placed in the sphere he can the best occupy,‖ and have all his powers wholly, happily, and harmoniously developed.¶ Although the glorified saints, who shall have the ordering of human affairs, during that happy period, "neither marry nor are given in marriage," yet it is not so with those who are thus under their dominion: they continue to multiply; and the earth, shall be filled with flocks of men, wh

* Is. lxvi. 7—13. † Ps. lxxviii. 1—8. ‡ Rev. xxi. 5. § Prov. iii. 27, 35. ‖ Luke xix. 15—19. ¶ Is. lxv. 20.

shall not be, either through need or niggardliness, under any temptation of excluding each the other from a participation of the bounties of providence: but they shall be calling "every man his neighbour, under his vine and under his figtree;"* and their lives shall be immensely prolonged; so that one dying an hundred years old, shall be accounted as dying a child;† "For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."‡

They shall not merely have teachers, but "their eyes shall see their teachers."§ They shall not merely have directions as to the general course to be pursued, but they shall hear a voice behind them, saying, "This is the way, walk ye in it; when they turn to the right hand or when they turn to the left." These ever vigilant and true teachers are the same who are in Rev. iv. 6—8 described as being full of eyes before and behind, around and within, and who rest not day and night saying, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." These are redeemed saints, who, equally with the twenty-four elders, sing of the Lamb, "Thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto

* Zech. iii. 10. † Is. lxv. 20. ‡ Is. lxv. 22. § Is. xxx. 20, 21.

our God kings and priests, and we shall reign on the earth." Rev. v. 8—10.

But still it may be asked, shall the saints indeed live again upon the earth? Have they not, when they die, done with all its sins, its follies, and its miseries? Yes, at the period referred to, they have indeed done with all these, as to any personal participation in them; but they have not done with their love to mankind, nor their endeavours to advance the interests of the Redeemer's Kingdom.* They have drunk too deeply into the spirit of their Master, to look only on their own things;—to seek to be happy for themselves alone.* Their blessedness doth not consist in the being removed from one place to another, as from earth to some far off region, where they are to have no occasion of exercising the wisdom and the compassion they have learned during their present period of discipline. Here they are only, as it were, in training, that they may hereafter be found, under the Captain of Salvation, †"the called, and chosen, and faithful." It is enough for them that they be as their Lord—that they be where he is. Their delight is in the performance of what he would have them to do. They shall be like their Lord, who was

* Rev. v. 10. † Phil. iii. 1—18. ‡ Rev. xvii. 14.

full of compassion towards man, as well as of zeal for the glory of his Father. The saints shall be kings and priests unto God when they shall reign on the earth. Their priestly office, as well as the kingly, plainly implies, that they recognise those under them, at the same time that they are wholly devoted to him who reigns over all.

Christ hath gone to receive for himself a kingdom and to return.* The body which he took from the virgin's womb; which bare our sins upon the tree; which was laid in the sepulchre,—was raised on the third day,—went out and in among his disdiples—with which he did eat and drink with them after his resurrection; and which body was afterwards taken up into heaven;—That body is not so much needed in heaven, to communicate thereby with the Father, or with angels, or with unbodied spirits; but it is needed where we communicate with the spiritual world through the medium of sensible objects. It is needed where it is promised, it shall be in the latter day, that is, upon the earth;—when in their very bodies, even after the worms have consumed them, the saints shall see God.† Then the craving of the human mind for a visible Deity shall

* Luke xix. 12. † Job xix. 26, 27

be amply satisfied.—Yes, verily,* the same Jesus, who was taken bodily into heaven, shall so come in like manner as he went. †He shall come in the clouds of heaven with power and great glory. ‡"The Lord himself shall descend from heaven with a shout,"—"And the dead in Christ shall rise first, and then we which are alive and remain unto the coming of the Lord, shall be caught up together with them, to meet the Lord in the air: and so shall we be ever with the Lord:" and so §Christ shall come, and all the saints with him.

Then is the day of the Lord which shall be a thousand years. Then doth he subdue all things unto himself. Then doth he minister unto his saints an abundant entrance into his everlasting kingdom. Like as he hath received of the Father, in being given ‖"the nations for his inheritance, and the uttermost parts of the earth for his possession," so ¶doth he give those that are with him to have power over the nations, and to break down all opposition, so as that full scope may be given to the law of the kingdom. The King of saints shall take possession of the throne of his father David; and sway his

* Acts i. 11. † Matt. xxiv. 30. ‡ 1 Thess. iv. 14—18.
§ 1 Thess. iii. 13. ‖ Ps. ii. ¶ Rev. ii. 26, 27.

sceptre from sea to sea, and from the river to the ends of the earth. In those days they *shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem. This is the time of which he spake, when he promised to his disciples, that in the regeneration, or renewal of all things, when he would sit upon the throne of his kingdom, they also should sit upon twelve thrones judging the twelve tribes of Israel;† which plainly implies that the people of Israel as such will then be in existence: whilst over them will be the twelve Apostles in resurrection bodies. In a like manner our Lord proves the resurrection, from the fact of our God's recognising himself as the "God of Abraham, Isaac, and Jacob," unto whom he had made promises respecting the land, which promises were not fulfilled to them when living, and in order to the fulfilment of which, they must live again, and be given the land in actual possession.‡ And that he will do, as having freed it from the curse; and as making it correspond to all the glowing descriptions with which the pen of prophetic truth hath pourtrayed to us the place of the

* Jer. iii 17. † Matt. xix. 28. ‡ Matt. xxii. 31, 32.

tabernacles of the Most High.* "Then shall the earth yield her increase, and God, even our own God, shall bless us—God shall bless us, and all the ends of the earth shall fear Him."

Then shall we constantly see that which hath so seldom been witnessed in the world, a King reigning in righteousness;† a King whose love to his subjects hath been tried to the uttermost; who loved them unto the death: a King who hath all power to control the mightiest, and who yet can sympathize with the weakest; who condescends to interest himself in the most lowly and meek; who shall judge the poor of the people; who shall save the children of the needy: who shall break in pieces the oppressor.‡ There shall be no profit then in cunning or rapacity; no glory in selfish aggrandisement.§ No more shall humble worth be exposed to withering scorn or cold neglect. ||No more shall he that departeth from iniquity make himself a prey; but they that live for God and the promotion of human good, shall be the honourable of the earth. And they shall be strong in the Lord and in the power of his might, ¶"He that is feeble among them

* Ps. lxvii. 6, 7. † Is. xxxii. 1. ‡ Ps. lxxii. 4. § Is. xxxii. 5—8.
|| Is. xxxiii. 15—17. ¶ Zech. xii. 8.

at that day shall be as David; and the house of David," (the household of faith,) "shall be as God, as the angel Jehovah, before them."

Let us have Christ alway before us. Let us learn of Him who was meek and lowly in heart. Let us now suffer with Christ, if we would then rise and reign with him. Let us see that in ourselves, or as children of the first Adam, we can never inherit the kingdom. Let us see that through the atoning blood of the Lamb of God, our guilt hath all been taken away. And let us know, in truth, that there is acceptance in the Beloved. Let us be warned, encouraged, and directed by his unerring word. Let us lovingly and obediently repose our confidence in Him,—looking forward to his second and glorious appearing, when he shall come to bless those that are ready to receive him. And through them shall he bless the whole creation, that groaneth and travaileth together in pain until now; waiting for the manifestation of the sons of God."* Then is Satan's influence to be withdrawn;† all combinations of the wicked are to be broken;‡ and all right means rendered fully efficient for the communication of all good to the whole human race. §The prayer shall, in

* Rom. viii. 19—22. † Rev. xx. 1—3. ‡ Rev. xvi. 19. §Ps. lxxii.

sincerity, be presented, and, in truth, shall be answered, "Thy kingdom come; thy will be done on earth as it is in heaven."

And let us never forget that those that act well and faithfully in the stewardship are they that shall be given power in the kingdom. These esteem neither themselves nor aught they have as their own. They are bought with a price that they should glorify God in their bodies and their spirits which are his. They seek the good of many that they may be saved. Though by the world accounted fools, these are the truly wise. They know their position and are prepared for every emergency. They are now willing to be hid with Christ in God, knowing that when Christ, who is their life, shall appear, they also shall, with Him, appear in glory.—

Reader, art thou ready to meet him and join in the song, Rev. i. 5.

"Unto him that loved us,
And washed us from our sins in his own blood,
And hath made us kings and priests unto God and his Father,
To him be glory and dominion *for* ever and ever.—
Amen."

## HOPE OF THE CHURCH.

We look for a brighter and holier day,
When weakness and darkness have passed away;
When strong in God's might, and immortal in bloom,
Triumphant we rise, like our Lord, from the tomb.

Then, then, we shall raise the glad shout to our King;
The heaven and the earth with his welcome shall ring,
Who conquer'd in grace, and who conquereth now
With the garlands of glory encircling his brow.

He breaketh the tyrant: the warrior no more
Shall stain the bright steel with his own brother's gore;
The preserv'd of the nations are placed under those
Who were train'd to all love in the midst of all woes.

Then love reigns triumphant: Oh, come, Jesus, come!
Long, long hath the Bridegroom now tarried from home;
Come Thou, in whose presence thy bride is made bright;
Oh! come in thy fulness of love and of light.

Come rouse ye, my friends: long the time hath gone by
For slumb'ring, and idling, and selfish employ:
To all let us herald his kingdom: for then
We've the sign of his coming in glory to reign.*

* Matt. xxiv. 14.

# CHAPTER II.

## TYPE OF THE MILLENNIAL KINGDOM.

Use of the Word of Prophecy.—What the Word of Prophecy concerns.—Sight of the Kingdom, given in the Transfiguration.—Coming of the Kingdom, described in the names of the three Disciples, Peter, James and John.—Case of the glorified Saints, described in the names of Moses and Elias.—Which of the "Brethren, the Prophets," was the Angel of Jesus?—The blessedness of Men, in even their mortal Bodies, in the Society of the glorified Saints.—The voice of the Father, pointing out the Way into the Kingdom.—Christ our King, Priest, Prophet.—The Atonement, the theme of the Saints in Glory.—Love, the exercise of the Heirs of the Kingdom.—Fulness of the Types in the coming Dispensation

There are given unto us "exceeding great and precious promises,"* that by these we "might be partakers of the divine nature," —be made of one mind with God, who thus reveals to us the intents of his heart. These are given, that, having our desires elevated to the better things with which we are presented in the promises of God, we might "escape the corruption that is in the world through lust." Now, in order that the word of promise have this power, it is useful that it come not in word only, but that it convey

* 2 Peter i. 4.

somewhat distinctly to the mind the thing which is hoped for, and which is to exert this salutary influence over our affections and desires. Whatever indistinctness, as to the object of our hope, remains in our minds, beyond what the word of God warrants; or whatever meaning is attached to the word other than it was intended to convey, is so much loss to the mind, as to this blissful influence, and is what we should seek most carefully to avoid. "We are," in the respect alluded to, "saved by hope:" we are thereby drawn forth from this wicked world and delivered from its influence: but this not by any hope of our own or man's devising, rather surely by such as is given us in the word of truth, by the God of all hope and consolation. Let us then come in simplicity to the word of God, and see what is written there respecting this matter.

The word of prophecy we find to regard these two topics: "the sufferings of Christ," the ground of our faith in God; "and the glory that shall follow," the object of our hope. The Scriptures are full of the one subject as well of the other: but one of the clearest exhibitions we have of the kingdom, to be enjoyed at the coming of our Lord, appears to be that which was given the disci-

ples on the Mount of Transfiguration. This much seems to be intimated, 2 Pet. i. 16—18. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witness of his Majesty;"—that is, we saw him in his royal state and glory;—we were given a sight of Him in that Kingdom, to which we are so uniformly pointed throughout the word of God; and which ought to exert so powerful an influence over our feelings and conduct. "For," continues the Apostle, "He received from God the Father, honour and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased."

The appearance on the Mount of Transfiguration, is thus directly pointed out as affording a satisfactory view of the kingdom which is in promise. And, indeed, our Lord so directed the attention of his disciples to it, in all the accounts of this remarkable occurrence which are given us in the Gospels, as in Matt. xvi. 28. xvii. 1—13. Mark ix. 1—10. Luke ix. 27—36. He had been forewarning the disciples of the shame and suffering, which the world would attempt to bring upon them, for his name's sake; and

He was fortifying their hearts against these trials, by telling them of the future reward: but, desirous of still more powerfully impressing the truth of the future glory upon their minds, he condescends to present it to them, not merely in words:—He promises to bring it near to them, so that some of those standing there should see it—should see the Son of Man coming in his glory, before they tasted of death. And, accordingly, after six, or (including the day on which the promise was given, and that on which it was fulfilled,) about *eight* days after, He taketh with Him some of those that were standing there; and goeth up into an high mountain; and was transfigured before them.

It is perhaps worthy of remark, that the names of the three Disciples that accompanied Christ up into the holy mount, are expressive of the manner in which the kingdom shall come upon the men who shall, at the time of our Lord's second appearing, be found inhabiting the earth. The names are Peter, that is *a Stone;* James, *Supplanting;* and John, *Grace of Jehovah:* and This is the *Stone* of *Supplanting,* that *strikes the great image upon the feet; and makes it as the chaff of the summer threshing-floor: when the king-

* Dan. ii. 34, 35.

doms of the world all give way, and make room for Messiah's kingdom, which "shall fill the whole earth." And this is also the *Stone* of *Grace:* "the chief corner stone," "the top stone," which being thus brought forth, there shall be the shoutings of *"Grace! Grace! unto it."

Then the things that now seem afar off shall be brought near: and the King shall be seen in his beauty, as here, when "his face did shine as the sun, and his raiment was white as the light." And this shall be the glory in which also the saints shall appear, as we are told, 1 John iii. 2. "When He shall appear we shall be like Him, for we shall see Him as He is: and Phil. iii. 20. "We look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body; according to the working whereby he is able to subdue all things unto himself." He is leading many sons into glory; men whom God shall inhabit; who shall be full of his joy; who shall know no will but His; and through whom He shall put forth his mighty power upon the surrounding creation. Those who shall be thus honoured seem very clearly to have been represented by the two

* Zech. iv. 7.

who appeared with Christ in glory, upon the holy Mount. The first of them was Moses, whose name means, *Drawn out*, or *brought forth*, as shall be, from their graves, those who, like Moses, have died and been buried. The name Elias or Elijah means, *God is Je hovah*. He did not die, but was caught up, without passing through the grave, as shall be the case with those who shall live to see this glorious accomplishment of the prophecies; and who shall, as if paraphrasing the name of Elijah, exclaim, as in Is. xxv. 9.

> "Lo! this is our GOD, we have waited for Him,
> And He will save us;
> This is JEHOVAH, we have waited for Him;
> We will be glad and rejoice in his salvation."

Then doth He manifest himself in power, as the living, life-giving One: then is the salvation of Messiah the Prince, to whom gave all the Prophets witness; and of whose decease, which he was to accomplish at Jerusalem, Moses and Elias were heard, by the disciples, to discourse on the holy Mount. These also are the two great witnesses; Moses representing the Law, and Elias the Prophets. Through Moses, as being the writer of the Pentateuch, was given the commencement of the volume of inspiration: and Elias gives the conclusion,

as being the angel or messenger of Jesus, who delivered to the Apostle John the Apocalypse, by which all is set in order, and the whole divine record is made complete; who distinctly declares himself to be "thy fellow-servant, and of thy brethren the Prophets, and of them that keep the testimony of this book;" and who repeatedly evinces to John, as when he was before in the world, his zeal for the worship of the one true God.* These, as identified with all succeeding administration of the word, are the †"two olive trees and the two golden candlesticks that stand before the God of the earth;"‡ and who shall hereafter appear witnessing in glory, as heretofore they have been prophesying in sackcloth.

In this appearing of our Lord in his kingdom, we have thus, the Lord as he shall come in his glory. And we have, with him, one raised saint, Moses, representing the former dispensation; and one changed saint, Elias, representing also the Christian dispensation which remains until the Lord's appearing. The two together represent the whole

* Rev. xix. 10. xxii. 9. † Rev. xi. 4.

‡ These, like Elias, "have power to shut heaven, that it rain not in the days of their prophecy," and like Moses, "have power over nations, to turn them to blood, and to smite the earth with all plagues, as often as they will." Rev. xi. 6.

body of the redeemed that shall be caught up to meet the Lord in the air, and who shall come with Christ in his glory. And here, with these, in most blessed fellowship, we have the three disciples: Peter, James and John: men, in their mortal bodies, representing those who shall be under the tuition of the glorified saints: *"the people, nations, and languages," which shall, under the saints of the Most High, serve the Messiah in his Millennial kingdom. These too were happy—so happy, that there they would have continued: and so we find Peter addressing Jesus, with, "Lord! it is good for us to be here; and if thou wilt, let us make three tabernacles, one for thee, and one for Moses, and one for Elias." The superior blessedness of the state here described, as enjoyed by mortal men with the glorified saints, we cannot at all doubt: to have those visibly instructing, guiding and guarding us, in whose wisdom, and goodness, and power we can fully confide; to have those immediately to apply to, who can resolve our every doubt, and supply our every want; who can fully feel for our case, but cannot possibly fall into our errors:—to have such a King as Christ in glory, and to have such

* Dan. vii. 14.

rulers, under him, over us, as the glorified saints; to have, as the law of the kingdom, love, and as the rule thereof, righteousness; —this is the kingdom of heaven. This is that blessedness which is to be enjoyed during Christ's Millennial reign: when the saints shall have the dominion, and the meek shall possess the earth. Happy those who shall live under that reign; but happier they who shall possess the kingdom. If this we would inherit, let us now listen to the voice from the excellent glory—directing us to receive the Redeemer as our

KING, "This is my beloved Son,
PRIEST, In whom I am well pleased,
PROPHET, Hear ye Him."

We are told that when the disciples had looked, they saw no man any more, save Jesus only with themselves. He alone is the way of access unto the Father; and into the enjoyment of the promised kingdom. He is the true Son of David, the true Solomon, or Prince of peace: whose name is also, like that of Solomon, Jedidiah, that is, *Beloved of the Lord*: He is the object of the Father's love; and the best pledge of God's love to men. He is also the principle of our obedience to Him: for we love Him because He first loved us; and, loving Him, we prize His word,

and keep his commandments. And his is also the measure of our love to each other; and his is the measure of our compassion towards all we can influence, to partake with us of the inexhaustible goodness of God.

This is also He in whom the Father is "well pleased." We had failed in our obedience, and were alienated from God: but He undertook our cause, and paid the penalty due because of sin: and he reconciles unto God all who are willing to be justified through his blood; and have Him as their advocate, whom the Father heareth alway.

And as he is thus our King and our Priest, so is He our Prophet, of whom it is said, "Hear ye Him." Of Him, and by Him, did all the Prophets testify, who prophesied before hand "of the sufferings of Christ," as our Priest, in making the atonement, at his first coming; and also "the glory that shall follow," when, at his second appearing, he comes in his kingdom, and sits as a Priest upon his throne, revealing more fully the great mystery of God.

What boundless cause of thanksgiving have we, that are given to have Him who is Truth itself, and Wisdom itself, to be our Prophet, whom we should hear!—to have Him as our Priest, who is the Lord our Righ-

teousness, in whom the Father is well pleased!—to have Him as our King, who is Love,—who is loving and beloved; and who, whilst possessed of all power to rescue and defend, is emphatically the Prince of Peace. Thus obedient to the voice of the Father, by the teaching of the Spirit, and seeing Christ alone, we may enter with Him into the cloud; and fear not to pass through any changes, which may be appointed us as passing into the glory which hath thus been brought near unto our view.

And when we are introduced into the glory, what do we hear as the subject of discourse?—of this we are informed by Luke, who more particularly dwells upon the priesthood of Christ. It was "his decease that He should accomplish at Jerusalem"—the wondrous depth of redeeming love. The atonement which, as our Priest, he was to offer, was the object of contemplation, amid the glory of the kingdom, as thus exhibited by the great Prophet of the Church. Let us then look well to Calvary, and see there the truth and faithfulness of God, his hatred of sin and love to the sinner, and great design to magnify his law, and lay a sure foundation for the most honouring obedience thereto—that of grateful love. Thus let us look to our Redeemer,

as having come the first time to suffer, and purchase us unto God by his blood, if we would, with joy, look forward to his second appearing "without sin unto salvation;" and be ready to mingle in holy converse with the blessed, amid the glory of the kingdom; and join in the song of the redeemed, "unto Him who hath bought us unto God by his blood." The Mount of Transfiguration, the type of Millennial glory, is indeed one of the very best positions, from which we can take a view of the sufferings of our Redeemer: it is when we can see the holiness and blessedness of the Kingdom,—the glory of which we are made partakers, by the redemption which is in Christ Jesus; when we see the height to which we are exalted in the life to come: standing for ever perfect in the Lord our righteousness; and honoured with high office in carrying forward his plans of universal benevolence; in administering to the ages to come the manifold wisdom of God, the unsearchable riches of his grace: surely it is from this point that we will, with the deepest emotion, look back to the decease which our Redeemer hath accomplished at Jerusalem; and whereby we were rescued from that awful fate which is justly our own, to that glory, and honour, and immortality

which are his; and which, of his own rich goodness, are all ours, without money and without price. What lessons of love and condescension hath He taught those who shall be kings and priests unto God, and who shall, with Him, reign on the earth!

How beautiful is the description of the kingdom given by our Lord to his disciples, immediately before his giving his life a ransom for many! When there was a strife among them which of them should be accounted the greatest, he said unto them, (Luke xxii. 25—30.) "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger: and he that is chief as he that doth serve. For whether is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel." True He hath said, (Rev. ii. 26, 27.) "He that overcometh and keepeth my works

unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." But this breaking down seems to be, that he may "scatter the people that delight in war;" "make wars to cease unto the ends of the earth:" that so his kingdom of righteousness and peace may be universally established, and be developed in all its fulness of blessing to all the meek of the earth.

Then it is that our High Priest, who hath already come to suffer, and is entered into the holy place, with the blood of the atonement,—then it is that He appears the second time,* to bless the people in the name of the Lord. Then is the feast of tabernacles;† and then also is all the glory of the temple displayed;‡ and then are all its beautiful emblems read in their bright realities.§ Then is the marriage supper of the Lamb, and the full communion of the saints;‖ to which we are pointed forward, by that ordinance that our Lord left to be observed by his disciples, in remembrance of his dying love, until he come again.¶ Then, as in the days of the Patriarchs, Abraham, Isaac

* Heb. ix. 28. Ps. cxviii. † Zech. xiv. 16. ‡ Rev. xi. 19.
§ Heb. ix, x. ‖ Rev. xix. 1—9. ¶ 1 Cor. xi. 26.

and Jacob, will the Most High hold audible converse with men upon the earth. And then, as in the coming out of Egypt, will his visible glory be seen over Israel.* And then, as when the Mosaic dispensation and the temple were in their glory, will God be inquired of by the house of Israel; and answer them from his most holy place.† Then, as in the days of the Prophets, will men speak, as oracles of God, speaking as moved by the Spirit of God.‡ And finally then shall in truth men be found, as Christ was in the world, "going about doing good;" and esteeming it their meat and their drink to do their "Heavenly Father's will;" and endowed with wisdom to devise, and power to execute their purposes of beneficence and love. Oh! it is a blissful period, when He who hath gone to receive for himself a Kingdom, shall return, and take possession: shall take to Him his great power, and reign! "Come, Lord Jesus, come quickly."

* Joel ii. 27. Zeph. iii. 14—17. Micah vii. 15. Is. iv. 2—6. xxiv. 23. † Isaiah ii. 3—5. ‡ Joel ii. 28, 29.

## THE TRANSFIGURATION.

The word of prophecy's unveil'd:
Yea, glory's very type was given
Upon the mount, where stood revealed
The King, as He shall come from heaven.

And with Him Moses, as shall be
The raised, whom he represents;
And, like Elijah, there shall we
Appear among the changed saints!

Both rais'd and chang'd shall mount on high,
DRAWN FORTH from all the wicked's ire;
And to THE LORD MY GOD come nigh.
And thence have our full soul's desire.

How rapt we'll speak of that decease
Accomplish'd at Jerusalem!
Foundation of our perfect peace!
In glory GRACE shall be our theme.

Then the preserved of Israel
Are like the three disciples found;
With saints in glory glad to dwell,
And hear of God's own voice the sound.

How condescending art thou, Lord!
To shew us how such things can be,
As are declar'd in all thy word!
How we shall rise and reign with Thee!

# CHAPTER III.

## THE LORD TAKING POSSESSION OF THE KINGDOM.

Coming of the Lord in glory and majesty, for the rescue and blessing of his Bride.—The changes that then take place in the Earth, preparatory to the Lord's establishment of his Kingdom.—The Lord going up in triumph to Jerusalem and taking possession of the Throne of Universal Empire.—The subsequent Beauty and Blessedness of the Capital; and Peace, Happiness and Glory of the Kingdom.—Contrast drawn between the Wicked, and those who enjoy the First Resurrection.—The Lord's glorious Advent—His gathering to Him of his Saints.—His Judgment of Israel.—His Judgment of Antichrist.—Conclusion.

The circumstances connected with Christ's Second Advent, and the establishment of his Millennial Kingdom, seem to be very clearly set before us, in various parts of both the Old and New Testaments. But David and his son, being such distinguished types of the Great King, it may be expected that the Psalms should be particularly explicit on this subject: and so they are. We may take, as a specimen, Psalms xlv,—l. These Psalms seem to sketch, in very beautiful order, the great outlines of this important period of the

world's history—our Lord's taking possession of the kingdom, at his second and glorious advent.

In Psalm xlv, is shewn the Lord's coming in glory and majesty, for the rescue and blessing of his bride.

In Psalm xlvi, are sketched the changes that then take place in the earth, preparatory to the Lord's establishment of his Kingdom.

In Psalm xlvii, is described the Lord's going up in triumph to Jerusalem, and taking possession of the throne of universal empire.

In Psalm xlviii, we have the subsequent beauty and blessedness of the Capital; and peace, happiness and glory of the Kingdom.

In Psalm xlix, we have a contrast drawn between the wicked, and those who enjoy the First Resurrection.

In Psalm l, is described the Lord's glorious advent, 1—3; His gathering to Him of his Saints, 4—6; His judgment of Israel, 7—15; His judgment of Antichrist, 16—23. Here we have given us the order of the judgment of the nations, which takes place in the morning of the day of the Lord, and which must be distinguished from the general resurrection, and the judgment of individuals, which take not place until the evening of the same day; when the thousand years, in

which Christ shall reign with his saints upon the earth, are finished. Rev. xx. 11—15.

THE APPEARING IN GLORY OF THE BRIDEGROOM AND BRIDE
PSALM XLV. 1—9.

Christ will not take possession of the throne of his kingdom until the bride hath made herself ready, and can share with him the glory. Then doth He come, as is described in Psalm xlv, not merely full of grace, as before (verse 2): but He comes as having his sword girded upon his thigh; the Mighty One, with glory and with majesty (verse 3). He comes, not merely as before, on the side of truth, and meekness and righteousness (verse 4): but his right hand doth teach Him terrible things; and his arrows are sharp in the heart of the King's enemies; the people fall under him (verses 4, 5). Now He comes, not merely to exercise his natural sovereignty as God, in which view He hath ever reigned, and shall reign for ever (verse 6): but he comes to occupy an acquired sovereignty, which He hath purchased, as the federal head of his redeemed people, by his obedience and sufferings unto the death, whereby He fully evinced his having "loved righteousness and hated iniquity;" and on which account God, even his God, hath anointed Him with the oil of gladness,

above those that He, in becoming man, had condescended to make his fellows (verse 7). Now, no more he comes as covered with shame, and having not where to lay his head; "the man of sorrows and acquainted with grief:" He comes with gladness; the welcome guest of many an ivory palace, at which He hath so long and so earnestly sought for an entrance. No longer "wet with the dews of the night;" all his garments now smell "with myrrh, and aloes, and cassia." His followers now no more appear as the mean and the poor of the earth; and his bride is no more in the case of the poor widow: but "kings' daughters are among his honourable women, and upon his right hand doth stand the queen in gold of Ophir."

Having thus described the Bridegroom, as He shall come to take to Him his Bride, we have now our attention turned to the latter. And as He had been viewed in a double aspect; as both the Meek and the Mighty One; as both God for ever, and a man who is made blessed above his fellows: so is she viewed in two relations, in one of which she is the daughter of the king; and in another the bride, whose beauty is to be desired by the king. She is to hearken, consider, and incline her ear; and not merely is she thus to

delight in communion with the Lord, but she is to be ready to part with all,—leave all human relationships behind,—making nothing of them in comparison of her relationship to Him who is her Lord; and whom she is to worship. And so, taking the Lord alone as her portion, her gain shall otherwise also be great. The daughter of Tyre shall express her subjection by a gift; the rich among the people shall entreat her favour. But what are all these outward treasures? Her glory is within; even in that "ornament of a meek and quiet spirit, which is in the sight of God of great price." Nor is her outward dress unworthy of her internal beauty; "Her clothing is of wrought gold." Thus having been made ready, "She shall be brought unto the King, in raiment of needle-work." She shall not be alone: "The virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the King's palace." She shall have most blessed fellowship in her Lord; and in her household shall she be most happy; and so also shall she be in her children. "Instead of the fathers shall be thy children," who, left in mortal bodies on the earth, whilst the saints are caught up to meet the

Lord in the air, are cared for by Him who hath said, "Leave thy fatherless children; I will preserve alive; and let thy widows trust in me." These, may again be placed under the tuition of the saints, who, freed from all the darkness of ignorance and doubt, and all the dross of sin, and having nothing to hinder the nurture and admonition of the Lord, shall wisely train them up for most efficient and extensive usefulness, and make them "princes in all the earth." Of these, and of all except the glorified saints, there may be successive generations; during which, and over all, with the Lord, the saints live and reign, ever calling to remembrance the wonders of his grace, as displayed in their own redemption, and that of a lost world: "I will make thy name to be remembered in all generations. Therefore shall the people praise Thee for ever and ever."

### CHANGES IN THE EARTH AT THE LORD'S SECOND ADVENT. PSALM XLVI.

Having thus, in Psalm xlv, described Christ's coming in glory, and his taking to Him his bride, we have next, in Psalm xlvi, a lively sketch given of the great revolutions that are, in the mean time, taking place in the globe, preparatory to the Lord's return thereto with his saints. These, as being

caught up to meet the Lord, may well exclaim, "God is our refuge, and strength, a very present help in trouble; therefore will not we fear, though the earth be removed,"—should be convulsed, so that "the mountains are carried into the midst of the seas;" and though, in return, "the waters roar and are troubled," so that "the mountains shake with the swelling thereof." This is during that great earthquake, which shall be in connection with the renewal of the land; and the like whereof hath not been since man was upon the earth.* And, watching the progress whereof, they exclaim, as they see the land lifted up according to the promise, and spread out in beauty and in fruitfulness; whilst the promised river† flows forth from Jerusalem. "A river! the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." Now the changes so awfully severe cease; now "God is in the midst of her, she shall not be moved. God shall help her; and that right early." It was, as it were, the work of but a moment. He seemed to delay his coming: but when He came, He did not de-

* Is. xxx, 25. Ezek. xxxviii, 19, 20. Joel iii, 16, 17. Zech. xiv, 4, 5. Rev xvi, 18.

† Ezek. xlvii, 1—12. Joel iii, 18. Zech. xiv, 8.

lay: "The heathen raged, the kingdoms were moved,—He uttered his voice—the earth melted"—The very mountains melted like wax at the presence of the Lord. Oh! there is no security but in Him, and this the repentant remnant of Israel shall at length acknowledge; exclaiming as they see Him come with all his saints, "The Lord of hosts is with us; the God of Jacob is our refuge."

But it is not alone in Jerusalem that his wonder-working power is manifest—"Come, behold the works of the Lord; What desolations," in abasing the pride of human glory, "He hath made in the earth!" He hath broken in pieces the oppressor; He hath scattered the people that delight in war; "He maketh wars to cease unto the ends of the earth:" the instruments of war are broken and burned. "Be still, and know that I am God." Peace is proclaimed in the political as in the physical world; and all is being brought into subjection: "I will be exalted among the nations; I will be exalted in the earth." And, seeing the mighty oppressors overthrown, and the meek of the earth arrayed in glory, and given the dominion, the remnant of the nations join in the joyful acclaim, "The Lord of hosts is with us; the God of Jacob is our refuge."

THE LORD TRIUMPHS, TAKES POSSESSION OF THE THRONE, AND ESTABLISHES THE KINGDOM.

The next Psalm (xlvii.) carries our view forward, from the conflict with the enemy, and the convulsions of the material world, to the triumph of the saints, and the establishment of the kingdom of Israel. Correspondent to the rejoicing of the much people in heaven, described, Rev. xix, it is here said, as inviting the saints to triumph in glory, when being given the dominion under the whole heaven,

"O clap your hands, all ye people;
Shout unto God with the voice of triumph:
For the Lord most High is terrible;
A great King over all the earth.
He shall subdue the people unto us,
And the nations under our feet.
He shall choose our inheritance for us,
The excellency of Jacob, whom He loved.

Thus they acknowledge all to be of God; and thus are they willing to leave all to his disposal, who goes up in triumph to Jerusalem: and so it follows—

"God is gone up with a shout,
The Lord with the sound of a trumpet.
Sing praises to God, sing praises:
Sing praises unto our King, sing praises.
For God is King of all the earth;
Sing ye praises with understanding.
God reigneth over the nations:
God sitteth upon the throne of his holiness."

There He now establishes the kingdom, and gathers unto Him the congregation of Israel.

The raised and changed saints, "The princes of the people are gathered together," and constituted kings and priests unto God, over Israel; "the people of the God of Abraham." He fulfils unto them all the covenant mercies promised to the fathers. And not only are they a willing people, but the shields of the earth are all readily contributed, on which to raise up in triumph the Mighty Conqueror, who is also the Prince of Peace.

The princes of the people are gathered together,
The people of the God of Abraham:
For the shields of the earth belong unto God:
He is greatly exalted.

SUBSEQUENT GLORY OF JERUSALEM. PS. XLVIII.

Christ having returned in triumph to Jerusalem, and there established the kingdom, we have next, in Psalm xlviii, described, the great blessedness and perfect security that thence ensue.

Great is the Lord,
And greatly to be praised,
In the city of our God:
The mountain of his holiness;
Beautiful for situation,
The joy of the whole earth is Mount Zion,
The sides of the north;
The city of the Great King.

Then there is a review of the past, when was the time of "the great tribulation," and of marvellous rescue:*

* Is. xxix. 1—8. xxx. 19—33. Jer. xxx. 5—9. Ezek. xxxviii, xxxix. Joel iii. Zech. xiv.

"God is known in her palaces for a refuge.
For, lo, the kings were assembled,
They passed by together.
They saw,—so they marvelled;
They were troubled,—hasted away.
Fear took hold upon them there,
Pain, as of a woman in travail.
Thou breakest the ships of Tarshish with an east wind.
As we have heard, so have we seen,
In the city of the Lord of hosts;
In the city of our God.
God will establish it for ever.

Now his loving kindness is laid open; his righteousness is manifest; and his wondrous wisdom is declared (v. 9—11):

"We have thought of thy loving kindness, O God,
In the midst of thy temple.
According to thy name, O God, so is thy praise unto th ends of the earth;
Thy right hand is full of righteousness.
Let Mount Zion rejoice,
Let the daughters ofJudah be glad,
Because of thy judgments."

A view having been taken of the Temple, we then walk about Zion, the towers whereof shall now abide in strength, and her palaces can be contemplated with ever new delight, and spoken of to the generation following (12-14).

"Walk about Zion, and go round about her:
Tell the towers thereof.
Mark ye well her bulwarks;
Consider her palaces;
That ye may tell—to the generation following.
For this God is our God for ever and ever:
He will be our guide even unto death."

Not merely *until* death; but, as it should be *over* death. The last enemy, death, shall be destroyed. And this very naturally introduces to the subject of next Psalm, where we have

THE DISTINCTION BETWEEN THOSE LEFT IN THEIR GRAVES, AND THOSE THAT ENJOY THE FIRST RESURRECTION.

In Psalm xlix, is considered the folly of those who refuse to fear, even in the days of evil, when the iniquity of their heels doth compass them about; and who, in place of seeking redemption through the blood of Jesus, "trust in their wealth, and boast themselves in the multitude of their riches:" expecting therewith to have purchased for them the redemption of their soul. All this folly "now ceaseth for ever." And the great and the wealthy, that have so abused their power and their riches, are like the beasts that perish. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning;" in the morning of the day of the Lord, in which the righteous are raised and reign with Christ, as being the children of the First Resurrection. "And their beauty," or strength, "shall consume, the grave being their habitation." Whilst this is the lot of the wicked, the child of God can assuredly say, "But God will redeem my soul from the power of the grave: for he shall receive me:" that is, I shall be among those that are chosen of God: and who shall rise and reign with Him.

We are not to be afraid when one is made rich, when the glory of his house is increased. It is only as darkness in comparison of that light, in which the pure in heart shall see God, and from which many of those that we are so apt to fear, or to envy, shall be excluded—left in outer darkness.

### THE JUDGMENT OF THE NATIONS AT THE LORD'S SECOND ADVENT. PS. L.

Psalm l, supplies another important view of the coming of Christ, chiefly as to the judgment that immediately ensues upon the resurrection of the righteous, and in connexion with the great changes in the earth, that have already been noticed; and it seems very clearly to indicate the general order of these events. The Psalm naturally divides itself into four portions. The first (verses 1—3,) speaks of the coming of Christ in glory and in power. The second (4—6,) regards the gathering to Him of his saints. The third (7—15,) contains his address to Israel after the flesh, to whom in their utmost need He grants deliverance. In the fourth (16—23) He pronounces sentence upon "*the wicked*", that wicked one, who pretended to hold the Lord's place upon earth; to be the declarer of his statutes, and the teacher of his covenant: and who, at the

same time, hath been indulging in all that was inconsistent with truth and holiness.

"The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof." This is in some measure, done in the preaching of the gospel, for a witness unto all nations, ere the end come: which universal preaching of the gospel is given as a sign of his speedy approach. Matt. xxiv. 14. Then, "as the light shineth out of the east even unto the west, so shall the coming of the Son of Man be." Then, "out of Zion," He who is "the perfection of beauty," nay, He who is God Himself, shall shine forth in the like brightness as He was seen on the holy mount. The gracious call of our God in the gospel hath not been attended to. Now, however, none will be able to shut their ears to his shout, as He descends to call into the possession of glory, those who had hearkened unto the words of his grace. To those who are thus prepared to meet Him, He is not only God—He is "*our* God," who "shall come, and not keep silence," as heretofore, when in his humiliation, He stood arraigned at Pilate's judgment seat. Correspondent to this, saith Paul, 1 Thess. iv. 16, "The Lord himself shall descend from heaven

with a shout; and the voice of the archangel and the trump of God." Then "a fire shall devour before Him, and it shall be very tempestuous round about Him." This is as we are told in Dan. vii, 9, 10, "His throne was like the fiery flame; and his wheels as burning fire. A fiery stream issued and came forth from before Him." To the influence of this fire may be ascribed, the fearful judgment that shall then fall upon all the people, that have fought against Jerusalem, as is spoken of Zech. xiv. 12. "Their flesh shall consume away while they stand upon their feet; and their eyes shall consume away in their holes; and their tongue shall consume away in their mouth." They shall be left a wonderful monument of divine wrath upon the mountains of Israel. Their burial by the house of Israel is particularly described, Ezek. xxxix.

But now, we come more particularly, to the people whose redemption he hath come to complete, and who, knowing their own unworthiness, are content to be exalted only in the Lord: (verses 4—6)

"He shall call to the heavens from above,
And to the earth, that He may judge his people.
Gather my saints together unto me;
Those that have made a covenant with me by sacrifice.
And the heavens shall declare his righteousness;
For God is judge himself."

This is the coming of the Lord, and our gathering together unto Him, referred to by Paul, 2 Thess. ii, 1, and also 1 Thess. iv, 16, 17. And this is that gathering together of his elect, to which our Lord refers, Matt. xxiv, 30. "And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other."

Having gathered unto Him his elect, both the raised and the changed, He comes, and all his saints with Him, for the relief of distressed Israel, who shall now be prepared to look upon Him whom they have pierced, and to mourn; and to whom, manifesting himself, and testifying against their unbelief—their great sin, the insuperable bar to their happiness,—He saith,—

"Hear, O my people, and I will speak,
O Israel, and I will testify against thee,
I am God—thy God."

He who was once the despised Jesus of Nazareth, is indeed declared to be the Mighty God.—Yet see! even whilst manifest in his fulness of power, He is still most merciful in his grace! and saith unto Israel, after all their unbelief and unfaithfulness, "I am thy God." He says He will not reprove them for the sacrifices or burnt offerings, which should have been continually before

Him. He required not to be fed with these. He could not be profited or made a debtor by such gifts, as the vain self-righteous had in their hearts supposed. These were useful but as types of the great offering for sin; and as expressions of a grateful heart for his unspeakable gift; and so it is added,—

> "Offer unto God thanksgiving,
> And pay thy vows unto the Most High,
> And call upon Me in the day of trouble;
> I will deliver thee, and thou shalt glorify Me."

This is even the time of Jacob's trouble; but he shall be saved out of it: Jer. xxx. 7.

The Lord having thus come in glory and majesty, gathered unto Him his saints, and granted deliverance to oppressed Israel, next proceeds to the judgment of "that Wicked" whom He shall slay with the rod of his mouth: with regard to whom "the judgment shall sit; and they shall take away his dominion to consume and destroy it unto the end.* "Whom the Lord shall consume with the spirit of his mouth; and shall destroy with the brightness of his coming."†

The description of this "wicked" is very distinctly given (v. 16—21:) He is one who pretends to be declaring God's statutes; and to have God's covenant in his mouth: But, what is his life? He hath been hating

* Dan. vii. 26. † 2 Thess. ii. 8.

instruction, and casting God's words behind him; refusing to grow in the knowledge of Christ; and undervaluing the Scriptures of truth; placing his own vain traditions and wicked commands upon a level with the inspired word of God (v. 16, 17). The effect of his manner of forgiving sins or giving indulgence therein is also declared (v. 18); Also his cunning craftiness whereby he hath been blinding his followers with strong delusion, so as to make them believe a lie (v. 19); his cursing in which he hath so abundantly indulged against those that were even the most nearly related to him (v. 20): these things he had been doing during the time of long-suffering, and he had grown presumptuous, even to the degree of thinking that God was altogether as himself. But now the time of silence and confusion is past. He is exposed to contempt, and is the object of divine vengeance. But even here it is added, "Whoso offereth praise glorifieth Me, and to him that ordereth his conversation aright" or that setteth his face Zion-ward, "will I shew the salvation of God"—He shall come and see my glory.

Thus, gathering from this whole line of prophecy, and specially instructed by Ps. 1, we learn that when Christ comes, He shall come

in such a manner as that there shall be no room to doubt of his presence. He shall come in the full manifestation of his power. One of the first acts of his advent shall be the gathering together of his redeemed, both those that are in their graves, and those that are found alive at his coming. The spotless bride, with attendants, shall be taken into the King's palace,—into the New Jerusalem, descending out of heaven from God. There, having solemnized the marriage, and ordered all things well, He thence proceeds in awful splendour and power, attended by his saints, and orders all with regard to the earthly kingdom. The earth and water are being given, in many instances, to change places; and great revolutions take place, especially in the land of Israel, by which it is rendered abundantly more beautiful, and healthful, and fruitful. The enemies of Israel are destroyed, or subdued; and themselves are made subject to the sceptre of grace. The children of the saints are especially preserved throughout these troubles; and are afterwards trained for great and extensive usefulness in the Kingdom. Israel being saved, there is then the judgment of Antichrist, whose kingdom is destroyed, and given to the burning flame.

The same resurrection and rapture of the saints; and the same execution of wrath upon the wicked, seem to be stated, Is. xxvi. 19—21.

Thy dead shall live,—My body shall they arise,
Awake and sing, ye that dwell in dust;
For thy dew—the dew of herbs;
And the earth shall cast out the dead.

Come, my people, enter into thy chambers;
And shut thy doors about thee:
Hide thyself, as it were, for a little moment,
Until the indignation be overpast.

For, behold! the Lord cometh forth from his place,
To punish the inhabitants of the earth for their iniquity.
The earth also shall disclose her blood;
And shall no more cover her slain.

The grand result is stated Dan. vii, 27.

"And the kingdom and dominion,
And the greatness of the kingdom under the whole heaven,
Shall be given to the people of the saints of the Most High,
Whose kingdom is an everlasting kingdom,
And all dominions shall serve and obey Him."

# CHAPTER IV.

## THE FOUR GREAT TYPICAL COVENANTS.

Analogy between the Days of Creation and those of Providence.—First Day's Creation—Light; and first Millennium, Covenant with Adam, the Type of our Great Federal Head, who brings in the Light of Life, as the other involved us in Darkness and Death.—Second Day's Creation—the Firmament: and Second Millennium, Establishment of the Covenant with Noah.—Third Day's Creation—the Earth or dry Land: and Third Millennium, the Covenant with Abraham respecting the Earth or Land, &c.—Fourth Day's Creation—the Sun and Moon to rule: and Fourth Millennium, Covenant as to the Son of David, the Sun of Righteousness, who is to rule over all—whose glory is to fill the Earth.—Recapitulation of the Four Great Typical Covenants.

When we examine, so far as we are able, the structure of the globe, we find that it gives evidence of having not all at once been made such as it now is. It appears that, as is recorded by Moses, the Almighty hath put forth successive acts of creative power. By each of these He placed the globe in a new and higher condition. He also successively placed thereupon new forms of animal life, each rising above the other in the scale of existence, till, as the most recent formation

and the highest of all, we see that man has been given to inhabit the globe. And then God pronounced all that he had made "very good," and rested from his work, contemplating with delight this completing manifestation of his wisdom, and goodness, and power.

This noblest work of creation hath been marred, and confusion hath ensued to the whole system with which man was immediately connected. There seems, however, no good reason to suppose that this confusion shall continue. Judging from the past, we may expect that the present will issue in a more glorious condition of the earth—that, as is predicted in Scripture, some mighty physical revolution awaits the world we inhabit; and that, connected with such change, a new mode of existence, and one more exalted in kind, shall be added to the inferior orders of existence that have already been given to the globe. Then, in the resurrection of the saints, "Truth shall spring out of the earth;" and then shall "Righteousness look down from heaven," God again contemplating with delight his own image in man; and He shall shew correspondent favour: "Yea, the Lord shall give what is good; and our land shall yield her increase."

Then is the seventh day, the day of mil-

lennial rest: for, like the progression of creation, have been the operations of Divine Providence in forming a New Moral World, out of that chaos into which we were thrown by our fall into sin. We are particularly required to note (2 Pet. iii, 8) that, "One day is with the Lord as a thousand years, and a thousand years as one day." This rule may apply to the days of creation. It does, certainly, very nearly apply to the work of Providence, which seems naturally to divide itself into six Millenniums, or portions of time of about a thousand years each.

FIRST MILLENNIUM—COVENANT WITH ADAM.

The First Day's Creation (Gen. i, 2—5) was that of Light. And, in the commencement of the first day of a thousand years, our attention is particularly drawn to that which is generally represented by light. In their forbidden attempts to be like God in *knowledge*, our first parents plunged themselves into the depths of sin and misery: but then, in his divine compassion, the Word of the Lord visited them; and shed upon their darkness the light of life, in that great promise in the sentence upon the serpent.

"I will put enmity between thee and the woman,
And between thy seed and her seed;
He shall bruise thy head,
And thou shalt bruise his heel." (Gen. iii. 15)

This respects the ultimate triumph of the Redeemer over all the counsels of Satan. Satan's bruising of the Redeemer's heel we have seen, in the sufferings of Christ and his witnessing people; but the perfecting of the light of salvation is in the glory to be enjoyed, when the God of peace shall bruise Satan under the feet of his saints. See Gen. iii, 15. Rom. xvi, 20. Rev. xx, 1—3.

In the first covenant, that made with Adam, we have a beautiful shewing forth both of the failure of the type, and the fulness of the Antitype: for, just as truly as Adam represented all his natural posterity, does Christ, the second Adam, represent all those that are born of God. And just as truly as those were made guilty through their first father—his sin being imputed to them: just so truly are all these reckoned righteous, as viewed in the Redeemer, who hath fulfilled all the demands of the law, and brought in everlasting righteousness for them. And just as truly as those came under punishment for the sin of their federal head, so truly do these inherit blessing and glory, through the righteousness of Him, who bare our sins in his own body on the tree. As truly as the crown hath fallen from our head in the first Adam, just so truly, in Christ our Kinsman Redeemer,

shall we regain the lost dominion, and be given to reign over the earth. Just so truly as our falling was in another, is our rising in another. And, at the same time, just so truly as we inherited, not only the guilt, but also the pollution of sin, thro' our relation to the first Adam, do those who inherit the righteousness of the second Adam inherit also his power unto holiness. Here we have most clearly set before us the darkness and the light. To trust in the creature is darkness, all self-righteousness or mere human righteousness is utter darkness; but God is light, and in Him is no darkness at all; and Christ is the light of the world, who hath brought life and immortality to light by the gospel; and who shineth upon the darkness of the type, and causeth it to reflect the glory of God. See Rom. v. 12—21.

SECOND MILLENNIUM—COVENANT WITH NOAH.

The Second Day's Creation (Gen. i, 6—8) was that of the Firmament, to divide the waters which were under the firmament from those which were above the firmament. And the second thousand years we find to commence with the birth of Noah, with whom God did make his covenant that the waters should no more return to cover the earth: as

the sign of his establishing which covenant he set his bow in the cloud. The sign we see, but the full accomplishment of the covenant made with Noah, we do not yet see: It contains more than a reference to the second day's creation—an assurance that the *firmament* would thenceforth continue to answer its original design, in separating the *waters from the waters*, so that they should no more return to cover the earth: It implies the full possession and replenishing of the earth, which God formed to be inhabited (Gen. ix. 1, 7): It implies the dominion over every beast of the earth, fowl of the air and fish of the sea (verse 2)—An entire dominion, such as remains to be enjoyed when the dominion shall be claimed by the rightful Heir; and when the saints, the heirs with Christ, shall, with Him, reign upon the earth. The covenant with Noah hath been given a pledge of its fulfilment, in the dispersion over the surface of the globe of the posterity of his three sons, according to his prophecy—Gen. ix. 25—7: but certainly the full accomplishment of the promise is yet in the future, equally with the bruising of the head of the prince of darkness. When he is thrown out of his usurped dominion, man shall again take his rightful place on

the earth, which we can only enjoy through Our Kinsman Redeemer, the "Blessed"—"the Lord God of Shem." See Gen. ix, 1, 2. Psalm viii, 5—9. Heb. ii, 6—10. Then shall no one add house to house, and field to field, until he be left alone in the midst of the land.* No one shall think it his gain to appropiate to his own pleasure, that which was given for another's comfort; but all shall eat and be satisfied, and praise the name of the Lord.† Then shall be that REST, of which the case of Noah affords so striking an assurance, and to which his father looked forward, when he gave him his name, saying—"This shall *comfort* us, concerning our work and toil of our hands, because of the ground which the Lord hath cursed."

Just as truly as the waters of the flood, according to the forewarning of Noah, overwhelmed that world of the ungodly—filled with corruption and violence—so truly shall the long predicted fiery deluge of the wrath of God, be poured upon the wicked, to sweep, with a sudden destruction, from the world we inhabit, those that have destroyed the earth.‡ The word of prophecy was not generally believed in the one case—neither shall it in the other. But as truly as the family of Noah were

* Isaiah v. 8. † Ps. xxii. 26—9. ‡ Rev. xi. 18.

preserved in the ark he was directed to build, so truly shall all that call upon the name of the Lord be saved from the coming judgments. Just as truly as that flood did not destroy the fabric of the globe, but sweep away the wicked, so truly shall also this awful consumption cease, when the wicked are consumed from the earth;—so truly shall "the tossed with tempests and not comforted," be given rest in a new and more glorious condition of the world. As truly as our atmosphere has been deteriorated, and human life shortened since the flood of Noah, so truly shall men, after the future consumption, be given purer heavens, as well as a more rejoicing earth, on which human life shall be immensely prolonged. And just as truly as Noah left a curse upon his posterity—the curse of lord and of slave, so truly shall Messiah take the curse from the earth, and give all to serve each the other, according to his royal law of love.

### THIRD MILLENNIUM—COVENANT WITH ABRAHAM.

The Third Day's Creation described—Gen. i, 9—13, was that of the Land or Earth. And the third day of a thousand years begins with the birth of Abraham, unto whom was given the covenant respecting the LAND

or earth. The promise that he should be the heir of the world was to Abraham and his seed through the righteousness of faith. God presented Himself to him (Gen. xv) as his "Shield," the object of his trust; and his "Exceeding Great Reward," the object of his hope. And he gave the correspondent command—"Fear not." And "Abraham believed God, and it was counted to him for righteousness." And God presented Himself to him (Gen. xvii) as "the Almighty God;" and He gave the correspondent command, "Walk before me, and be thou perfect." And this shall also be, when the God of Abraham shall take to Him his great power and reign; and when the spirits of justified men shall be made complete, in their glorified bodies—When truly to Abraham shall be fulfilled the promises with respect to the land; and when his innumerable, triumphant, and rejoicing posterity shall be found according to the promise of God.* The one seed Christ, unto whom the land was promised, shall give the multitudinous seed to see the fulfilment of the oath which God sware unto Abraham,† and confirmed unto Isaac and Jacob: and a pledge of the full accomplishment of which was given in their

* Gen. xii, 7. Gal. iii, 16. † Gen. xxii, 16, 18. Rev. vii, 9, 10.

deliverance from Egypt; and in their being given the partial possession of the land under Joshua—the distinguished type of the captain of the Lord's host, who will truly give to Israel rest in the land. The covenant with Abraham, as our Saviour shews—Matt. xxii, 31, 2, implies the resurrection of the saints, and their being given actual possession of the land: the same land, which, as the next covenant predicts, shall be the throne of universal empire.

Just as truly as Abraham, Isaac, and Jacob received the promises, and had them written in their very names—promises secured in the One Seed, Christ, secured unto a multitude of nations, the posterity of Abraham, they being made a blessing unto all the families of mankind, so truly shall the God of truth, who hath not withheld his own Son, fully accomplish all these promises. As the child promised to Abraham, although long in being born, yet contrary to all human expectation, was most truly brought forth at the time appointed: so the multitudinous seed of Abraham, in the line of Joseph, although long despaired of, shall be found, even as their father was in Egypt. And just as truly as the land was promised to Abraham, as well as to his posterity; and he did

not receive in actual possession, no not so much as to set his foot on—so truly shall he be given a resurrection of the body, and be made actually the heir of the world, that the word of God may to him be literally fulfilled. As truly as Israel were given partial possession of the land, by a covenant which they broke, so truly shall they be given the land by the free covenant with Abraham, which cannot be broken; which standeth in the One Seed Christ; and which hath, as its sign, the circumcision of the heart—the cutting off the lusts of the flesh by the word of promise—the word of the living God.

FOURTH MILLENNIUM—COVENANT AS TO THE SON OF DAVID.

The Fourth Day's creation (Gen. i, 14—19) was that of the Sun to rule the day, and of the Moon to rule the night: and the fourth day of a thousand years begins with the dedication of the temple by Solomon, when the kingdom of Israel and temple of God shone forth in their glory. Solomon was the most distinguished type of the Prince of peace; and with his father, David, was made the covenant respecting the Kingdom. And it is worthy of remark, that the language used in reference to this covenant has, as in the former instances, a distinct reference to the

day's creation to which it is parallel: not merely is mention particularly made in it of RULING, but this is generally illustrated by a reference to the SUN and MOON. Thus—Ps. lxxxix, 27—9, 35—7.

"Also I will make Him First-born,
Higher than the kings of the earth;
My mercy will I keep for him for evermore,
And my covenant shall stand fast with him.
His seed also will I make—for ever;
And his throne as the days of heaven."

"Once have I sworn by my holiness
That I will not lie unto David.
His seed shall endure for ever,
And his throne as the SUN before me.
It shall be established for ever as the MOON,
And as a faithful WITNESS in the heaven."

The remainder of the Psalm shews that the covenant was not fulfilled in the type: The Son of David was yet to come who was to sit upon the throne of David, and whose kingdom is to be without end. We have the same reference in David's review of the covenant in his last words—2 Sam. xxiii.

"He that ruleth over men—just;
Ruling in the fear of God.
And—as the light of the MORNING the SUN riseth;
A MORNING without clouds."

In the morning of the resurrection, out of Zion, the perfection of beauty, God shall shine. "As the light shineth out of the east even unto the west, so shall the coming of the Son of man be"—so shall be the bright

rising of the Sun of righteousness: Solomon in all his glory was but a faint shadowing forth of Him who shall in truth be manifested as the King of Glory.

Just as truly as the father of Solomon, from a lowly position, and after long conflict, obtained the kingdom, and gave it to his son, shall that son of David, of whom Solomon was type, obtain, after much long-suffering, the promised dominion over the whole house of Israel. As truly as David gained possession of Mount Zion, and established there the throne of his kingdom, so truly shall He who shall sit upon the throne of his father David, reign in Jerusalem, when it shall be called the throne of the Lord, and all the nations shall be gathered to it; to the name of the Lord, to Jerusalem. As truly as David abused his power, and Solomon his wisdom, bringing a curse upon the people they were given to govern and protect—as the people were viewed in them, and suffered for their sake, so truly shall this King reign in righteousness, and his princes rule in judgment, and the nations be made blessed in Him. (Psalm lxxii, 7, 17.)

"In his days shall the righteous flourish,
And abundance of peace till there be no MOON."
"His name shall endure for ever;
His name shall be continued as long as the SUN."

As truly as the kingdom of Solomon was, upon his death, divided; and, thereafter removed from off the land; and as to the main portion of it—that called "the whole house of Israel," lost sight of, as such, by the world: so truly shall the son of David raise up the lost tribes of Israel; re-unite the two houses; and restore them to their lost possession—giving them, at the same time, to possess the earth. And, finally, as truly as the temple of Solomon was speedily desecrated, and at length given over into the hands of the enemy, so truly shall the Lord soon complete and give to shine forth with transcendant beauty, that temple, which shall be holiness to the Lord, and against which the gates of hell shall never prevail.

Thus do these four great typical covenants all speak of better things, which are yet to come.

The redemption of the purchased possession, and man's full standing in his great federal Head—Important changes in the material world, in connection with the glorious advent of Christ, and his giving to enjoy the promised rest—The resurrection of the righteous—And the establishment of Messiah's throne in Mount Zion, in the midst of his people Israel—all are assured to us in these

covenants. Our fall and loss in Adam, as our federal head, assures us of our standing for ever, and our inheriting all things in Christ. The deluge of Noah assures us of the future great changes in the world, although not by water. The non-fulfilment to Abraham personally; to the One Heir, Christ; to the multitudinous seed, through Him, of the promises with regard to the land, assures us that all these promises are yet to be fulfilled and they shall be fulfilled together: and that at the same time with the fulfilment of the covenant as to the Son of David, who shall sit on his throne for evermore, over the whole house of Israel.

"And one King shall be king to them all:
And they shall be no more two nations.
And they shall dwell in the land
That I have given unto Jacob, my servant,
Wherein your fathers have dwelt,
And they shall dwell therein—
They, and their children,
And their children's children, for ever;
And my Servant David, their Prince, for ever."*

"God is not a man, that He should lie;
Neither the son of man, that He should repent:
Hath He said, and shall He not do?
Or, hath He spoken, and shall He not make it good?"†

* Ezek. xxxvii. 22. 25. † Numbers xxiii. 19.

## THE MILLENNIUMS.

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### THE FORMER DAYS,—FOUR GREAT TYPICAL COVENANTS.

I.

First Day's Creation—Light; and first Millennium, Covenant with Adam, The Type of our Great Federal Head, who brings in the Light of Life, as the other involved us in Darkness and Death.

II.

Second Day's Creation—the Firmament: and Second Millennium, Establishment of the Covenant with Noah, promising to Man full Dominion over the Earth.

III.

Third Day's Creation—the Earth or Dry Land: and Third Millennium, the Covenant with Abraham respecting the Earth or Land, &c.

IV.

Fourth Day's Creation—the Sun and Moon to rule: and Fourth Millennium, Covenant as to the Son of David, the Sun of Righteousness, who is to rule over all—whose glory is to fill the Earth.

V.

*First Fulness—First Coming of the Son of David, the One Great Heir of the Covenants—and the Lord's Way in the Sea in the Fifth Millennium, correspondent to the Fifth Day's Creation.

VI.

Second Fulness—the Multitudinous Seed, promised to Abraham, and their being Sown over the Earth, correspondent to the Sixth Day's Creation.

VII.

Third Fulness—Appearing in Glory of Christ with his Elect Church, and Fulfilment of the Covenant made with Noah. The Seventh Millennium—the Great Sabbatic Rest.

VIII.

Fourth Fulness—the Period succeeding the Seventh Millennium. Fulness of the Times of Restitution. The General Resurrection. Eternal Judgment. The Beginning of a New Week. Rest in God.

### * LATTER DAYS,—THE ANTITYPES OF THE COVENANTS.

The first four contain the Four Great Typical Covenants. The last four contain the filling up of these in their Antitypes: the fifth and sixth being Preparatory, and the seventh and eighth the Great Times of Restitution. The first six are correspondent to the Six Days' Creation, the seventh and eighth to the Jewish and Christian Sabbaths.

*ONE DAY IS WITH THE LORD AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY.* 2 Pet. iii. 8.

# CHAPTER V.

## THE FULNESS OF TIMES, OR SEQUEL TO THE COVENANTS.

Introduction to the Fulness of Times.—First Fulness—Appearing in Humiliation and Suffering of the Son of David, the Great Heir of the Covenants—and his Way in the Sea, in the Fifth Millennium, correspondent to the Fifth Day's Creation.—Second Fulness—the Bringing forth of the Multitudinous Seed, promised to Abraham,—the many Heirs of the Covenants, and their being Sown over the Earth, and their Fruitfulness therein now, in the Sixth Millennium, correspondent to the Sixth Day's Creation.—Third Fulness—Appearing in Glory of Christ with his Elect Church, and Man's being given full Dominion over the Earth, as was covenanted to Noah. The Seventh Millennium—the Great Sabbatic Rest. First of the Times of Restitution.—Fourth Fulness—the Period succeeding the Millennium. The Beginning of a New Week.—Conclusion—Rest in God.

We have shewn, that, parallel with the first four days' creation, we have, in the first four thousand years, the four great typical covenants with Adam, who is the figure of Him that was to come; with Noah, as to entire dominion over the earth; with Abraham, as to the multitudinous seed who were to administer the blessing; and that as to the Son of David, and the throne of the kingdom.

These first four millenniums, which present us with the types—with the root of the promises—may be called the first or former days:

we now come to the last or latter days, which begin with the personal appearing of Christ, as recorded in the Gospels, when there is the Fulness of times,—the filling up of the types which had been presented in the former dispensations.

Thus, correspondent to the last, the fourth covenant, that respecting the Son of David, we have next, in the fifth Millennium, the coming of Christ, the true Son of David, as laying the foundation of his kingdom in righteousness, and exemplifying unto the death his own royal law of love. After which we have now, in the sixth Millennium, the bringing forth of the multitudinous, supplanting, and light-diffusing seed, promised in the third covenant, that with Abraham.* Succeeding the present dispensation, we have that of the period specially called the Millennium, when the full dominion of the earth is given to man, as was promised in the second covenant, that with Noah.† And after that seventh millennium, (the antitype of the Jewish sabbath,) there is that period, which is, as it were, the beginning of a new week, correspondent to the Christian sabbath, when the full redemption is enjoyed, and all things are restored as in paradise.

* Gen. xxii. 16—18. † Gen. ix. 1—17.

There were four great typical covenants, in the first four thousand years; and there is a gradual filling up of these, in an inverse order, as we have hinted, in the several millenniums that succeed, until the period of full redemption, when the second Adam, the Lord from heaven, shall be found the most blessed and glorious Head of the new creation. We now begin to trace this filling up of the types in these the last days.

### FIFTH MILLENNIUM—FIRST ADVENT OF THE ONE GREAT HEIR OF THE COVENANTS.

The beginning of the Fulness of the Types is in Christ himself. He, the Son of God, who was made perfect through suffering, is the great example after whom are formed the many sons of God, whom he leads into glory.* He is the One Great Heir of the covenants, in whom all the promises of God are yea and Amen.† He is the true Son of David, who is to reign in Mount Zion over the whole house of Israel.‡ The one seed of Abraham, of whom it was said, "To thy Seed will I give this land."§ He is the Man through whom all things shall submit to the dominion of man, as was covenanted to Noah.‖ And he is the "Seed of the woman," that shall

* Heb. ii. 10. † 2 Cor. i. 20. ‡ Ps. lxxii, lxxxix, cxxxii.
§ Gen. xii. 7. ‖ Gen. ix. 2. Ps. viii. 6—8.

bruise the head of the serpent, as was promised in the ears of Adam, immediately after the fall.* Christ came not to nullify the promises, given unto the fathers, to change the covenants, which had been so surely made. Even granting that God had intended to give something better than was promised, and to redeem for us something other than we had lost, still, he is not so straitened in his almighty working as not to be able to give the very things themselves, which he had promised. God is a God of truth, and thus it is that Christ came not to destroy but to fulfil.† He came to confirm the promises made unto the fathers‡—to seal the covenants with his blood. They are ratified by the work of Christ in suffering; but their perfect accomplishment remains for the period of glory, of which his discourses and parables, and the very incidents of his life, so frequently speak. And this expectation shall not fail: He who went forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves.§ The scene of his suffering shall yet be the witness of his glory: as truly as He hath borne the cross, He shall in Jerusalem yet wear the crown.‖ We proceed with the parallelism to the fifth day's creation.

* Gen. iii. 15. † Matt. v. 17. ‡ Rom xv. 8. § Ps. cxxvi. 6.
‖ Is. xxiv. 23; xxv, 6—9. Joel iii. 16, 17, 21.

The Fifth day of a Thousand Years, commences with the appearance in the temple, at Jerusalem, of the true Son of David: Then was He given for a Covenant,—as a Witness to the people, as now, in the wilderness state of his church, He is the Leader of his people; and hereafter, as the Prince of the kings of the earth, he shall appear as their Commander, whom the armies in heaven shall follow, "clothed in fine linen white and clean."* The Sea of Galilee was the grand scene of our Lord's ministry, when given as a Covenant to the people. There we find Him gathering from its shores his chosen disciples, to whom he said, "Come ye after me, from henceforth I will make you to become fishers of men."† When the spirit was poured out upon these disciples, it was not to inland, but chiefly to maritime, countries, that the divine record traces them in their progressive preaching of the Gospel. The Lord chose those whose business had been on the waters, to send forth on his mission of reconciliation among the islands of the sea, and the isles afar off. Not only was their recorded preaching in this direction, but all the epistles are sent to places lying between this and the places of

* Rev. xix. 11—16. † Mark i. 17.

their starting; and hither also from the east is our attention turned by the apocalypse, which unfolds the whole course of the Christian dispensation. And here it is that the Lord—(Is. xxvii. 1.)

> "With his sore, and great and strong sword,
> Shall punish Leviathan, the piercing serpent;
> Even Leviathan, that crooked serpent;
> And He shall slay the Dragon that is in the sea."

This is that sea monster of which John speaks, (Rev. xiii. 1.) saying—

> "I stood upon the sand of the sea;
> And saw a beast rise up out of the sea,
> Having seven heads and ten horns;
> And upon his heads the name of Blasphemy."

Here also are the people whom he hath been calling from the womb to the use of that sword, with which Leviathan is to be punished, —the people who were thought to be lost; but whom the Lord had hid in the shadow of his hand,* to make them his polished shaft with which to pierce the enemy. Yea, here hath the one Heir of the Covenants found the people who were to be drawn forth from the surrounding darkness, into the light and life to be enjoyed through our blessed Redeemer † Truly his way hath been in the sea; and his path in great waters; and his footsteps have not been perceived.‡ As truly

* Is. xlix. 1—3. † Jer. iii. 11—19. John x. 16. ‡ Ps. lxxvii. 19

as Christ directed the fishing of his disciples upon the sea of Galilee,* so truly did he thereafter direct them in their efforts to draw men out of the pollutions of sin into life true and eternal. Those that are now thus gathered to Him in grace shall appear with Him in glory,† when the Lord of hosts shall come down to fight for Mount Zion and for the hill thereof. Is. xxxi. 4, 5.

"As birds flying, so will the Lord of hosts defend Jerusalem;
Defending also, He will deliver—
Passing over, He will preserve."

SIXTH MILLENNIUM—SECOND FULNESS—THE MANY HEIRS OF THE COVENANTS.

The Sixth Day's creation is that of the inhabitants of the earth.‡ The completion of God's work in creation was man, male and female. The sixth Millennium is, like all the former, ushered in by a covenant having a reference to the correspondent day's creation. But as this covenant belongs to a period commencing about a thousand years after Christ; and consequently, long after the volume of inspiration was completed; it can be given to us only in prophecy: and so we find it, Rev. x: There a mighty angel is represented as coming down from heaven; clothed with a cloud; and a rainbow

* John xxi. 6. † 1 Thess. iii. 13. Zech. xiv. 5. ‡ Gen. i. 24—31.

upon his head; and his face, as it were, the sun; and his feet as pillars of fire; and he had in his hand a little book open. This angel, having his right foot on the sea, and his left on the earth, and having lifted up his hand to heaven, swears by Him who hath completed creation; and who will equally complete his work of redemption, which is the mystery or antitype of the other.

"He sware by Him who liveth for ever and ever,
Who created heaven, and the things that therein are,
And the earth, and the things that therein are,
And the sea, and the things which are therein,
That there should be time (delay) no longer:
But in the days of the seventh angel
When he shall begin to sound,
The mystery of God should be finished,
As He hath declared to his servants the prophets."

As surely as the earth was given to be inhabited by man upon the sixth day of creation, so surely hath he, in the sixth thousand years, disclosed the earth to the view of man, bestowed the means of rapidly traversing it, and sown over it that race who were promised to possess the Gentiles, and to cause the desolate places to be inhabited. Is. liv.

The Sixth Millennium is remarkable for the development of the energies of the modern nations of Europe, and for the distinguishing favours of all kinds, which by a kind

Providence have so plenteously been poured upon them. They have been given to possess the gate of their enemies.* They have multiplied and are multiplying exceedingly; whilst other races wither away before them, unless taken up to become one people with them; and made blessed as blessing them.† And they are the depositories of blessing unto all the families of mankind: and this, whether we look to physical, intellectual, or religious blessing.‡ No race is so well adapted for universality, whether as to place or pursuit.§ It was at the commencement of the sixth Millennium, that they were generally found to have turned from their previous idolatry to nominal christianity. It was then that they made the first collective effort to regain the Holy Land: where, however, they were ultimately foiled; and whence they were forced back into their northern wilderness. It has, however, been remarked, that from that period they have been continually and rapidly progressive.|| In the first year of this thousand, America is supposed to have been first discovered by some of this people, from Iceland, which had just the year preceding embraced Christianity. Full

* Gen. xxii. 17: † Gen. xxii. 17, 18. ‡ Deut. xxxii. 10—12 Is. xliii. 15, 21; xliv. 21, 2. § Deut. xxxii. 8, 9. || Jer. xxxi. 1—9. Zech. x. 7—10.

advantage was not immediately taken of this discovery but ample amends have since been making by this race, who are taking root downward, and bearing fruit upward, and filling the face of the world with fruit.* Now also, are they raising up the desolations of many generations; and may be called the restorer of paths to dwell in.† They seem equally necessary to the regeneration of the old world, as they are to the peopling of the new.

This multitude or fulness of nations, promised to come of Ephraim,‡ history has traced back to the borders of the Black and Caspian Seas; whither the posterity of Joseph had been carried captive by the Assyrians.§ And that they possess fully the indications, personal, political, and religious, of being that people unto whom the Lord promised to be as a little sanctuary, in all the countries where they should come, (Ezek. xi. 14—21.) is very fully exhibited in the volume lately published on "Our Israelitish Origin." With this people hath the Lord been breaking in pieces the nations.‖ They are given the east and the west; the south is under their protection; and the north has

* Is. xxvii. 6. † Is. lviii. 12. ‡ Gen. xlviii. 19.
§ 2 Kings xvii. 5, 6, 18. ‖ Jer. li. 19, 20.

been chiefly their home.* And now also, is their attention turned to the central land, the Holy Land, the land of promise unto the Whole House of Israel, the proper and the promised throne of universal empire.† But still, although we have thus the budding of the promises made unto the fathers, we are far from having, as yet, the Kingdom which was promised, the Kingdom as it shall be enjoyed, when the will of God shall be done on earth as it is in heaven. God is hastening his work, and speedily we may expect to hear the great voice from the throne, saying, "It is done." Rev. xvi. 17. The mystery of God is finished. Rev. x. 7. "He hath done," He hath accomplished the intents of his heart. Jer. xxx. 24. The six days work is complete. Hence is the sabbath, the day of the Lord, the period of Millennial rest; when the whole house of Israel shall go into the house of their God, and most gladly adore Him, for his wonderful works unto the children of men. Then the veil shall be withdrawn and "the glory of the Lord shall be revealed, and all flesh shall see it together."‡ But, as yet, it may be said, the covering is cast over all people; the veil is spread over all nations.§

* Jer. xxxi. 7, 8, 9. † Jer. iii. 17. ‡ Is. xl. 5. § Is. xxv. 7.

SEVENTH MILLENNIUM—THIRD FULNESS OF TIMES—AND FIRST OF THE RESTITUTION.

In the fifth Millennium we had the Son of David according to the flesh, coming to confirm the covenants. In the sixth Millennium, we have the bringing forth of the multitudinous seed, promised unto Abraham; and their being spread over all the earth: we have, in the fulfilment of the predictions with regard to the long lost tribes, called in Scripture "the Whole House of Israel,"* the farther assurance, that all that God hath promised, he will certainly fulfil. And now we stand upon the borders of the Seventh Millennium, when, correspondent to the flood in the days of Noah, great changes shall take place in the earth; and the dispensation shall be changed, so that the child shall no longer suffer for the sin of the parent.† Then is a farther filling up of the promises, in the resurrection of the saints;‡ and their coming with the Lord, to reign with Him, over the nations of the saved. Then are present on the earth, the One Seed Christ;§ the spiritual seed, his risen and changed saints;|| and the natural seed, in both the houses of Israel, made one nation for ever,

* 1 Kings xii. 16—20. Ezek. xxxvii. 11, 16, 19. † Jer. xxxi. 29, 30.
‡ Rom. iv. 13. Matt. xxii. 31, 2. § Zech xiv. 4, 9, 16.
|| Rev. v. 10.

under their One King,* whose dominion shall be from sea to sea, and from the river unto the ends of the earth.† The Lord shall be King over all the earth. In that day shall there be one Lord, and his name one.‡ Then is the dispensation of the fulness of times when He gathers together all things in Christ; both which are in heaven and which are on earth, even in Him.§ Then do the nations of the saved, dwelling on the earth, rejoice in blessed communion with glorified men, reigning in the heavens, over the earth, together with Christ, through whom they are bound together in interchange of blessing; and through whom the heavens are opened; and visible communion with other worlds, is restored to the hitherto darkened earth; filled with the glory of the Lord.‖ Such is the seventh Millennium, analogous to the day on which God rested from all his works, and held visible communion with man upon the earth.

We have seen that the great covenants, made or confirmed in each of the six Millenniums, all point forward to the seventh, as that in which they are more fully to be enjoyed. The great promises of the bruising

* Ezek. xxxvii. 22—5. † Ps. lxxii. 8. ‡ Zech. xiv. 9. § Eph. i. 10.
‖ Rev. xxi. 24—6.

of Satan's head by the seed of the woman; The entire dominion by Noah's posterity over all the inhabitants of the globe; The possession of the earth by Abraham and the other resurrection saints, through the One Heir Christ, and for the benefit of his multitudinous seed; The Son of David reigning in Zion, over all nations, diffusing his influence, as the Sun of Righteousness, throughout all the earth; The perfecting of the Priesthood of Christ, in his second appearing, to bless the people whom He hath already come to redeem; The true and full prosperity of the promised seed as sown over all the earth, which hath already so wonderfully taken place.—All, all is yet to be: but cannot now be far distant. The night is far spent; the day is at hand. May we be found watching!

FOURTH FULNESS—THE EIGHTH DAY.

Correspondent to the Christian Sabbath, the day after the seventh, we have that period which succeeds the seventh Millennium; when death is finally destroyed; and in which there shall be no sin, and no suffering; the restitution to the perfect paradisiacal state of this world before the fall. It is, as it were, the beginning of a new week, the wonders of which cannot now be disclosed to

our mortal vision; but when we attain to the resurrection glory, in the seventh day, we may better be able to look beyond, and survey the coming glories of eternity; which, if we may judge from the past, will be ever increasing. Our God is exhaustless in his wisdom and goodness and power. Let us truly learn and fully practise what we are now taught; and patiently wait for farther light, at the glorious appearing of our Lord in his Kingdom: and we shall, in truth, find that, blessed are all they that wait for Him.

Let us address ourselves to the work He hath presently placed before us; not that we may have life, but as standing in the Lord our life—as being presented, in Him, with the gift of everlasting life: and for all that remains let us rest in his love. In this we may eternally rest—"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my Father's hand. My Father, which gave me, is greater than all; and none is able to pluck out of my Father's hand. I and my Father are one."* "We, which have believed, do enter into rest."† "Rest with us, when the Lord Jesus shall be re-

* John x. 27—30. † Heb. iv. 3.

vealed from heaven with his mighty angels;"* Even the same Jesus Christ which, in the view of the apostles, was taken up into heaven; and "Whom the heaven must receive until the Times of Restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."†

Not only do the prophets and apostles all speak of these days, but we find that the Christian teachers, nearest to the times of the apostles, taught the same things: Witness the following, from "The Catholick Epistle of St. Barnabas."‡

"Consider, my Children, what that signifies, *He finished them in Six Days.* The meaning of it is this; that in six thousand years the Lord God will bring all things to an end. For with Him One Day is a Thousand Years: as Himself testifieth, saying, *Behold this Day shall be as a thousand years.* Therefore, Children, in Six Days, that is, in six thousand years shall all things be accomplished. *And rested the Seventh Day:* He meaneth this: that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the Sun, and the Moon and the Stars; then He shall gloriously rest in that Seventh Day." "He will therefore then truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first made Holy. Lastly, He saith unto them; *Your New Moons and your Sabbaths I cannot bear them.* Consider what He means by it; the Sabbaths, *says He,* which ye now keep, are not acceptable unto Me, but those which I have made; when resting from all things I shall begin the Eighth Day,* that is the Beginning of the other World. For which cause we observe the Eighth Day with gladness, in which Jesus both rose from the dead; and manifested Himself to *his Disciples;* and so ascended into Heaven."

We rest not on tradition, but such things are useful as historical evidence.

* 2 Thess. i. 7. † Acts iii. 21.

‡ "Genuine Epistles of the Apostolical Fathers, London, 1693," pages 302 and 303.

* So the other Fathers, q. v. Apud Coteler. Annot. in loc. pag. 36.

# CHAPTER VI.

## WHEN SHALL THE KINGDOM BE RESTORED TO ISRAEL?

View of the Question of the Disciples, (Acts i. 6) held by those who deny that the Kingdom shall again be restored to Israel.—The Question not stated as irrelevant, but rather as arising naturally out of our Lord's previous promise of the outpouring of the Spirit.—No Question as to What is the Kingdom?—Or, Whether it will not, at some time, be restored?—And there can be no doubt that the Great Restorer will be the Lord Himself.—The only Question is as to the TIME of enjoying the promised Glory, of which our Lord had been so long discoursing.—Our Lord's Answer is also only respecting *time*. He tells them that, at that time they were unfit to bear that Knowledge which they would receive power to bear and to witness, after that the Holy Ghost was come upon them.—Witness of the two Men, on the Mount of Olives, as to the personal Return of our Lord.—Witness of the Latter Rain, at the time of the Former Rain on the Day of Pentecost.—The Heavens to receive Christ, until the Times of the Restitution of all Things.—For further Knowledge on these Subjects, we are referred to all the Holy Prophets since the World began.

We are told (Acts i. 3.) that our Lord "shewed himself alive after his passion, by many infallible proofs, being seen of the apostles forty days, and speaking of the things pertaining to the Kingdom of God." This was the great topic of discourse, during that precious period of time, which elapsed between our Lord's resurrection and personal departure from the earth. It was a time which was to be of no long continuance;

the subject with which it was occupied must have been of surpassing importance. But it has been, by some, supposed, that the disciples were but little enlightened, by all this opening of their understandings to understand the scriptures, respecting the Kingdom of God: for, after all, in place of having their minds occupied with the spiritual Kingdom of Christ, they were still earthly, and lusting after that which their countrymen so much desired,—the establishment of the temporal kingdom of the Jews: and, accordingly, in place of attending to the distinction their Lord was making, between the water baptism of John, and the baptism of the Spirit, which they were to receive not many days thence, they interpose the absurd question, "Lord, wilt Thou, at this time, restore again the Kingdom to Israel?" And it is supposed that our Lord deals with them as one would with impertinent children, and tacitly reproves them, by being silent on the subject of their inquiry, and directing their attention to something else of more immediate and practical importance.

This gloss, however, will scarcely cover the text: for, when it is examined, it will be found, that the question is not stated as being irrelevant, but rather as arising naturally

out of our Lord's previous discourse, respecting the Kingdom of God, and promise of the gift of the Holy Ghost. It is not said, that notwithstanding what our Lord had been saying, the disciples put this question; but the words are, "When they *therefore* were come together, they asked of Him, saying, Lord, wilt thou, at this time, restore again the Kingdom to Israel?"

And there was that in our Lord's previous discourse, which might very naturally lead to their putting this question: for, in the prophets, the outpouring of the Spirit is spoken of generally in connexion with the restoration of Israel: as, for example, in Is. xxxii. 15, where it is promised, that the Spirit shall be poured upon us from on high; then would there be peace to Israel,—"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." And in Ezek. xxxvi., the baptism with water and with the Spirit, referred to by our Lord in his discourse with Nicodemus, is promised as preceding the final establishment of Israel in their land, in the enjoyment of the promised Kingdom. Then, after this putting of the Spirit within them, would the land, now desolate, become like the garden of Eden; and the cities, now waste, would be

filled with flocks of men. The same bestowment of the Spirit is, in ch. xxxvii., promised to the Whole House of Israel, or that of the ten tribes, previous to their return to the land, and previous to their being finally united to the Jews; when One King shall be King to them both, and they shall not be divided into two kingdoms any more at all. And so also when, in Zech. xii., the Lord promises to defend the inhabitants of Jerusalem, and to make him that is feeble among them like David, and the house of David as God, as the Angel of the Lord before them, He, at the same time, promises to pour upon the house of David and the inhabitants of Jerusalem, the Spirit of grace and of supplication. The command, therefore, not to depart from Jerusalem, but to await the promise of the Spirit, which was to be given them there, "*not many days hence*," might, at first sight, very naturally lead the minds of the disciples to the connected event, and so suggest the inquiry, "Lord, wilt Thou, at *this* time, restore again the Kingdom to Israel?" It was true there were other prophecies that spoke of the casting down, and treading down, and long desolation of Jerusalem; and scattering and darkness of the people; and tribulation and apostacy of even the Lord's professed followers.

But they might think that, possibly they had misunderstood these predictions. They had allowed their minds to dwell but little on them; and they would be eager to seize upon any occasion of altogether dismissing such gloomy thoughts, and of letting their minds remain full of the glory with which they were now filled; and, so, anxious to have their doubts resolved, they eagerly ask, "Lord, wilt Thou, at this time, restore again the Kingdom to Israel?"

The question was not, What is the Kingdom? Of this they could scarcely be ignorant. Not to speak of the Prophets and the Psalms, which are so full upon the subject of the Kingdom, this same had been the great subject of discourse during our Saviour's public ministry. And they had enjoyed greater advantages than those that were without, for when He and they were alone, He explained all, still more particularly, to the disciples. And we have but little authority for supposing, that their understandings had remained dark upon this subject of the glory, as they had upon that of the sufferings of Christ. They had some of them been given, on the Mount of Transfiguration, the very type of Christ's glorious Kingdom. But even supposing they had still remained ignorant

of the character of the Kingdom, until our Lord appeared to them after his resurrection; and his beginning at Moses and all the Prophets, and expounding unto them, in all the Scriptures, the things concerning himself and his Kingdom; now, at least, when He had been with them forty days, explaining the Kingdom of God, and when He had opened their understandings to understand the Scriptures, now, surely, they could not be ignorant.

Neither do the disciples at all question whether the Kingdom were now lost to Israel, or whether it shall be, at some time or other, restored. As having their understandings opened to understand the Scriptures, they must have known, that the Lord had promised, that He himself, would break the yoke of the enemy,* and be visibly the Deliverer of Israel,† the *whole house of Israel:* but as yet only a partial restoration of Judah had taken place, and that by the mercy of a heathen prince.‡ They must have known that the restoration of Israel was to be in perfect peace,§ when there would be none to make them afraid: and not merely a reviving in the midst of bondage,‖ when the wall was built in troublous times, with weapons of war

* Jer. xxx. 8, 9. Zech. xiv. 3—5. † Ezek. xxxvii.
‡ See Ezra and Nehemiah. § Jer. xxx. 10. ‖ Ezra ix. 8.

in the hands of the builders, as upon the Jews' return from Babylon.* They must also have known, that, upon the great restoration of Israel, Jerusalem was to be the seat of sovereignty,† to be blessed with the presence of the Great King, in the full exercise of power;‡ that the walls thereof were never to be cast down;§ and that it was to be safely inhabited,‖ a thing which certainly had not been, as yet, and indeed hath not been even till now. As knowing the Scriptures, they must therefore have known that the restoration of Israel had not yet been; and knowing that the purposes of God are sure; and knowing that the gifts and calling of God are without repentance, they make no dispute as to whether the promises, of which the Scriptures are so full, would be at some period fulfilled.

Neither, as knowing the Scriptures, could they at all doubt, that it was the Lord himself that was to restore the Kingdom to Israel: it had been distinctly revealed, that it would be to HIM the gathering of the people would be.¶ He, the Lord our Righteousness, was to be the King, that would reign and prosper, in whose days Judah would be saved and Israel would dwell safely.**

* Neh. iv. 17, 18. † Jer. iii. 17. ‡ Zeph. iii. 14—17. Joel iii. 16, 17.
§ Jer. xxxi. 40. ‖ Zech. xiv. 11.
¶ Gen. xlix. 10. Is. xi. Micah ii. 12, 13. ** Jer. xxiii. 5—8.

As knowing the Psalms, they knew, that when the Lord would build up Zion, He would, at the same time, appear in his glory.*

There could be no dispute as to whether the Kingdom of Israel would be restored; or whether it would be the Lord that would restore that Kingdom. The only question with the disciples was with regard to the time, when these things, so full of blessing, would take place. Doubtless the minds of the disciples were full of the future glory, the knowledge of which the Lord had been bounteously pouring into them. Their souls embraced the saints, appearing with the Lord in glory; and all the returning tribes of Israel, over whom it had been promised, that they, sitting upon twelve thrones, would reign, when the Son of Man would sit upon the throne of his glory.† They were impatient to receive from the fountain of the water of life freely, and to bestow that blessedness upon others. They longed to see the Lord in the full exercise of his power upon the throne of his father David; He reigning over a willing people, as had been promised, in the day of his power;‡ and, accordingly, the only question with them is, "Lord, wilt Thou, *at this time*, restore again the Kingdom to Israel?

* Ps. cii. 13—16. † Matt. xix. 28. ‡ Ps. cx.

Our Lord does not at all evade the question, in the manner some have very gratuitously supposed. He, by no means, denies that there was a time, in the purpose of their Heavenly Father, for the restoration of the Kingdom to Israel. His answer, in common honesty of speech, implies, that there was a time set for the deliverance of Israel; a season for the promised abundant enjoyment of blessing: but, unwilling to increase needlessly the pain of their parting, by now telling them how long He was to remain away ere that joyful return; and what troubles, and persecutions, and distractions, and backslidings, and apostacies, would befall his professed followers, during that dark time of separation,—unwilling to burden them with more than, before the promised gift of the Comforter, they were able to bear, He says, 'It *is* not for you,'—not: "It *shall* never be fit for you,"—'but now, at this present time, it is not for you to know the times or the seasons which are sure, and in the best keeping, in the keeping of your Father; whose love to his children, and wisdom to order all things well for them, and power to bring all to pass according to his own good purpose, may fully be relied upon. It is not for you *now* to know these times or

seasons: ye cannot bear this knowledge now. But there is a time coming, when ye shall be more able to bear; and *then* ye shall know:' and, accordingly, our Lord immediately subjoins, "But *ye shall receive power* after that the Holy Ghost is come upon you." He, the Comforter, shall sustain you; and then shall ye receive power, not only to know for yourselves, but also to make known unto others. "And ye shall be witnesses of me in Jerusalem," which, as refusing to acknowledge her King, was to lie low and long in desolation, but afterwards to become the throne of the Kingdom; "and in Judea," from which the inhabitants were to be dispersed, a hissing and a bye word among all nations; but into which they would again ultimately assemble around the Prince of Life, whom they heretofore rejected; "and, in Samaria," into which, after all their backslidings, the long lost tribes, the lost sheep of the house of Israel, shall be again led out of the north country,* when Israel and Judah shall be one nation upon the mountains of Israel for ever: when there shall be the one fold under the one Shepherd.† And, in order to gather them thus, still farther and farther were the apostles to proceed, in the

* Jer. iii. 12, 18. † Ezek. xxxiv., xxxvii.

same direction, "unto the uttermost parts of the earth."

"And, when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And, while they looked stedfastly toward heaven, as He went up, behold two men stood by them in white apparel." These two men were, most likely, the same two witnesses who had appeared with Christ on the Mount of Transfiguration; who point us forward to the resurrection of the sleeping saints, as in the case of Moses; and the changing of the living saints, as in the case of Elias. They also represent the two Testaments, the two olive trees, which stand by the golden candlesticks; and supply them with oil, as here, stood by the disciples, these two witnesses upon the Mount of Olives, and, pouring into the infant Church the words of truth and grace, say unto them,

"Ye men of Galilee,
Why stand ye gazing up into heaven?
This same Jesus,
Who is taken up from you into heaven,
Shall so come,
In like manner as ye have seen Him go into heaven."

Words can scarcely be more express to convey the idea that the very person whom their eyes had looked upon, and their hands had handled,—the same Man, Christ Jesus,

who was taken up from them into heaven, would come again, from the heaven, to this earth. This could not refer to his divine nature merely; for as to his being God, He is with his people alway: it could not refer to a spiritual coming merely, for the words are, that He will so come, in like manner as He went; and visibly, as to his human nature, and surely not merely in a spiritual manner, was He taken up in the sight of the disciples; and visibly, in the clouds of heaven, shall He, in the same body, return. And his feet shall stand in that day upon the very Mount of Olives, which is before Jerusalem on the east, from which He was seen to ascend. This appearance and announcement may have been farther in answer to the question the disciples had put to our Lord: for it is at the time our Lord shall thus return in the clouds of heaven to the Mount of Olives, that He shall go forth to fight against those nations that shall have come up against Jerusalem* to battle. Then shall He gather Israel from all quarters around the land, but specially from the north country; and He will establish his throne upon Mount Zion;† and give the saints to have dominion under the whole heaven.‡

* Exek. xxxviii. ix. Zech. xiv. † Ps. cxxxii. ‡ Dan. vii. 27.

When the promised gift of the Holy Ghost was given upon the day of Pentecost, the disciples seem to have known more clearly the distinction of times and seasons. They knew that to be the former rain which was then given moderately, as had been spoken of in Joel ii. 23.; and also, that it was a pledge that, in the last days, there would come down the more abundant latter rain, when the Lord shall be found in the midst of his people Israel; after which his people shall never be ashamed. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh;" and, not merely upon a few Jews, such as the hundred and twenty upon the day of Pentecost; "And your sons and daughters shall prophesy; your old men shall dream dreams; and your young men shall see visions; and also upon the servants and upon the handmaids, in those days, will I pour out my Spirit." The prophet then proceeds to describe the awful signs that would precede the great and notable day of the Lord; after which would be this universal outpouring of the Holy Spirit, in connexion with the restoration of the Kingdom to Israel; when the king of the north will be driven back with shame, and to his utter ruin; and when the land shall be given that

abundant fruitfulness of which it has been deprived during the time of Israel's banishment.* See the conclusion of Joel's prophecy,

> "So shall ye know that I am the Lord your God,
> Dwelling in Zion, my holy mountain;
> Then shall Jerusalem be holy,
> And there shall no strangers pass through her any more", &c.

In the close of the same sermon on the day of Pentecost, Peter again adverts to that bestowment of the Spirit, and speaks of it as being not only a pledge of the latter rain; but also a sign of the Father's acceptance of the Son and of his having seated Him at his own right hand. He hath overcome, and hath been given to sit on the Father's throne, until his own throne upon earth shall be prepared for Him; until his foes shall be made his footstool. Then will He give his saints to sit with Him on his throne, even as He hath overcome, and is sat down on the Father's throne. And the great object of the present testifying is to let *all the house of Israel* know assuredly, that God, hath made that same Jesus, whom their brethren, the Jews, did crucify, both Lord, now, as the administrator of the Father's Kingdom; and also Christ or Messiah, as shall be shewn when He comes forth in his

* Joel ii. 19,—23. Ezek. xxxvi. 8, xxxviii, ix.

own proper glory, as well as in that of his Father, to reign over both houses of Israel, made one: all things being visibly put under Him. (Acts ii. 33—6.)

We find Peter in the next chapter declaring boldly to the Jews, in the temple, that the Father "shall again send Jesus Christ, who before was preached unto them; and whom the heavens must receive," not for ever, but until matters are arranged for his taking possession of the Kingdom under the whole heaven, "until the times of the restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began." For the explanation of the expression "Restitution of all things," we are thus referred to all the holy prophets since the world began: now let us search these through, from Genesis to Malachi, and see what kind of restitution is spoken of by them all; and we shall find, that it is the restoration of the land to its paradisiacal beauty and fruitfulness, and of the whole house of Israel, as well as of the Jews, to that land; when Jerusalem shall be rebuilt and greatly extended, and become the throne of the Lord. Until this time of restitution, is the Lord Jesus to remain in heaven: but then he shall return to the earth. And then also, shall

the bodies of the saints be restored to them, and that in a glorious state, to reign with Christ in his Millennial Kingdom, previous to the farther restoration, when shall be the general resurrection, and the eternal exercise of judgment by the saints as reigning for ever and ever.

Let it be distinctly observed, that for the knowledge of the events accompanying the second and glorious appearing of our Lord, we are referred to the Old Testament. The New Testament is not a substitute for the Old, but a confirmation of the promises contained in Moses, the Psalms, and the Prophets. It is a book not intended to obliterate, but to call to remembrance the things which before were written. May we have the help of Him, who was promised of the Father to come through the Son, and who takes of the things of Christ, and shews them unto the disciples; so may we have success, and receive abundance of blessing, as using the New Testament Key, for unlocking the Old Testament Treasury.

# CHAPTER VII.

## THE SEASONS OF DARKNESS PRECEDING THE RESTORATION OF THE KINGDOM TO ISRAEL.

Recapitulation of Chapter 6, and Stephen's recognition of the Promises made unto the Fathers—The Disciples, after being given the Holy Ghost, were able to bear the knowledge of the Seasons of Darkness, which were to precede the Restoration of the Kingdom to Israel, at their Lord's return—The Desolation of their Country, and Dispersion of their People—The infatuated Blindness of their Brethren according to the flesh—The severe and long-continued Persecution of their Brethren in Christ—The Apostacy of the professing Church, and long dark Reign of Antichrist—The Disregard of the Prophetic Word in the last days—The wild working of Satan, before his being bound for the thousand years, at the Lord's Second Coming—The Lord's Second Appearing will be manifest to all.

We have seen that, as the disciples were aware that the kingdom would, at some period, be restored to Israel, and that this restoration would take place at the time of the great outpouring of the Holy Spirit, so were they also made aware, that this would be at the time of the Lord's return from heaven: which, again, would not be until the times of restitution; until the time of the renewal of the land, and resurrection of the saints. This latter circumstance is

very distinctly alluded to by Stephen, in his defence, Acts vii. 4, 5, where it is said, that the Lord gave Abraham, in his former life time, no inheritance in that land wherein now the Jews dwelt, although He had promised to give that very land *to him*, for a possession, as well as to his posterity. It is implied, as our Saviour had before reasoned, Matt. xxii. 30-2, that Abraham must be raised from the dead, and put into a condition in which he can enjoy that which was promised him; and which promise, God, as being the God of truth, will most certainly fulfil. Yes, although he may have been long in fulfilling his promise, our God will at length give the kingdoms to his Son. Then is the time of the dead, that they should be judged; and that He should give reward unto his servants, the prophets; and to the saints, and them that fear his name, small and great. The same is the time when He shall destroy them that destroy the earth. When Christ, with his glorified saints, shall reign over the earth, "under the whole heaven." Rev. xi. 15—18. v. 10. Dan. vii. 27. Ps. ii. lxxii. &c.

We are now to see, that, not only were the disciples aware of the circumstances accompanying the Restoration of the Kingdom to

Israel, but that, after the day of Pentecost, they, according to the promise, (Acts i. 8,) had power bestowed upon them from on high to bear that knowledge of the seasons of darkness and distress, which were to elapse until the times of restitution; and which knowledge would have been too much for them, before the gift of the Comforter, who was to lead them into all truth; not so much by giving new revelations, as by leading the minds of the disciples into the import of the prophecies already delivered. (John xvi. 13.) This knowledge of the things to come, from prophecies previously delivered, is very apparent in Acts xv. 13—21. Here James, in delivering his judgment respecting the supposed necessity of circumcising the Gentile converts, is evidently guided by his knowledge of future events. In quoting from Amos, respecting the building up again of the tabernacle of David, as in the days of old, it has indeed been supposed that James refers to the then present conversion of the Gentiles, and their substitution, in the room of the Jews, in the building up of the church, here called, as they think, "the tabernacle of David."

Viewed in this light, the quotation, must appear extremely forced. Amos had been foretelling the, then future, captivity of Israel,

whom the Lord threatened to destroy from off the face of the land, and sift among all nations, as corn is sifted in a sieve, and ultimately it would be found that not the least grain was lost: all that which is true wheat, will be gathered home into the Lord's garner. At the same time that this gathering will take place, the impenitent sinners, shall die by the sword. Now, be it remembered, that the people, here spoken of, are the people of Israel, among whom Amos prophesied. But the following verse, Amos ix. 11, quoted by James, regards more particularly the Jews. And the words imply, that, not merely would Samaria be laid desolate, as had already been prophesied: but that also the capital of Judah, the tabernacle of David, would be laid low, and left in ruins, which has been the case from shortly after the time the prophecy was appealed to by James. The apostle recognises the fact, that the Lord was about to leave in desolation that glorious dwelling place which David had prepared for Him. The temple-worship was to be suspended; the whole Jewish polity broken up; and the people of the Jews scattered abroad, out of the land, as before had been their brethren of the house of Israel. In this state of things, the law could not be observed; and it had as yet

been strictly observed by the Jewish converts: and indeed seems to have been observed by them as long as circumstances allowed. But as the condition of things was so soon to be altered by the destruction of Jerusalem; and as God had, by the prophet, acknowledged the Gentiles as being called by his name; the apostle advises that the Gentiles be received, as such, without becoming Jews by circumcision: they being directed to observe only the things necessary to be observed by Gentiles, such as the abstaining from things offered to idols, and from fornication, and from the eating of blood and things strangled. This state of desolation to the tabernacle of David, was, however, not always to continue. It shall most certainly be re-built at the Lord's return; and then those that are compared to the wheat, not one grain of which is to be lost, shall possess the remnant of Edom, who have been more mingled among the Jews; and of all the nations that have been called by his name, as having been brought into more intimate connexion with the other house of Israel: who, even in their banishment, were to be employed in gathering all nations to come and see the glory of our God. Is. lxvi. 18, 19.

James quotes as if from more prophets

than one: but Amos supplies the main portion of the quotation. The words of Amos ix. 11—15, are,

"In that day will I raise up
The tabernacle of David that is fallen,
And close up the breaches thereof;
And I will raise up his ruins,
And I will build it as in the days of old:
That they may possess the remnant of Edom,
And of all the nations, that are called by my Name,
Saith the Lord that doeth this.
Behold, the days come, saith the Lord,
That the plowman shall overtake the reaper,
And the treader of grapes him that soweth seed;
And the mountains shall drop sweet wine,
And all the hills shall melt.
And I will bring again the captivity of my people Israel,
And they shall build the waste cities, and inhabit;
And they shall plant vineyards, and drink the wine thereof;
They shall also make gardens, and eat the fruit of them.
And I will plant them upon their land,
And they shall no more be pulled up out of their land
Which I have given them, saith the Lord thy God.

It is possible that some may apply this prophecy, as they do others of a like kind, to the restoration from Babylon. But surely it cannot be said, that after that restoration of a portion of Judah, they have been no more pulled up out of their land. And beside, the use made of the prophecy, by the Apostle, prevents our looking to any such partial fulfilment, previous to his time.

Nor can it be at all said, that the building up referred to, was the taking of the Gentiles

into the Church. The words prefixed by the Apostle, to the quotation from Amos, entirely prevent this idea. It is after the Lord's return, that the tabernacle of David is to be restored, as in the days of old. Whereas, the departure of the Lord had but recently taken place when James quoted the prophecy; and the Jews were not to see Him again until they should say, "Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39.

The object for which the quotation was made by James, was to shew, that until the Lord would return, the temple was to lie in ruins, its worship was to be suspended, and the nation to be in dispersion; and that, in the mean time, the Lord's name was to be called upon the Gentiles, who were thus, as such, to be received into the Church—and the lost sheep of Israel were, as Lo-ammi, not my people, Hos. i. 9, 10; ii. 23, to be brought into the fold of the Good Shepherd; After which the Lord would return, and build up the tabernacle of David, as in the days of old, adding the remnant of his brethren of the house of Judah, to the whole house of Israel: and forming them into the one fold under the One Shepherd, upon the mountains of Israel for ever. Micah v. 3.

Jer. iii. 17, 18. Ezek. xxxiv. 23-4. xxxvii. 16—28.

From Acts xxviii. 23—31, we learn that, not only were the disciples aware of the approaching desolation to the tabernacle of David, but also of the moral ruin with which it was to be accompanied. Paul had been expounding and testifying the kingdom of God to the Jews, persuading them concerning Jesus, both out of the law of Moses and the prophets, from morning to evening: and it would be well that we followed the example thus set us, in both the beginning and the end of the Acts of the Apostles:—by Peter, in Jerusalem; and by Paul, at Rome. We find both employed in reasoning out of the Old Testament Scriptures, respecting the kingdom of God. And when, after all this clear exhibition of the truth, still some believed not, Paul concluded with a reference to the prophecy in Is. vi, where the Lord predicts blindness, and deafness, and infatuation of heart to the Jews, which were to last during the desolation before referred to, until the cities would be wasted without inhabitants, and the land would be utterly desolate, and the Lord would have removed men far away, and there would be a great forsaking in the midst of the land,

according as we have seen to be the case. But in the context of the passage quoted by Paul, the restoration of Israel is again plainly intimated; when the saints, before spoken of as the wheat, and as they who were to possess the nations, are described as THE HOLY SEED who shall give substantiality to the blessing: they being born of the incorruptible seed of the Word, which liveth and abideth for ever. Paul, like James, knew and declared that, during that desolation, and until the time of restoration, the salvation of God would be sent unto the nations; and from our Lord's prediction, (Matt. xxiv. 43,) they knew that ultimately the Kingdom of God would be given to a nation bringing forth the fruits thereof.

The book of the Acts ends as it began, with announcing the importance of the subject we have been considering. Acts xxviii. 30, 31. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

But, not only were the apostles made able to bear the knowledge of the seasons of darkness and distress, that were about to come

upon their kinsmen according to the flesh, they also understood the forewarning of their Lord, that they should be hated of all nations for his name's sake. They knew that they were to suffer persecutions the most cruel and exhausting, not only of the Jews, but also of all other nations. Nor were they promised much else until their Lord's return. And so the apostle exhorts, 1 Thess. iii. 3, 4.

> "That no man be moved by these afflictions:
> For yourselves know that we are appointed thereunto.
> For, verily, when we were with you, we told you before
> That we should suffer tribulation;
> Even as it came to pass, and ye know."

And in his second epistle to the same church, he seems to bid them look for no outward rest on this side the Lord's appearing, ch. i. 7.

> "And to you who are troubled rest with us,
> When the Lord Jesus shall be revealed from heaven,
> With his mighty angels, in flaming fire,
> Taking vengeance upon them that know not God,
> And that obey not the gospel of our Lord Jesus Christ."

But, farther, from the same epistles, we find that, not only were the disciples made able to bear this knowledge of the severe and long-continued persecutions of the church, but, within the temple of God or professing church itself, and claiming supreme authority over it, they knew that one should arise, of the most awful character, and working the most desperate evil. It has been supposed

by some, that, the temple of God referred to by Paul, 2 Thess. ii. 4, must be the temple at Jerusalem yet to be re-built. But I am not aware that this apostle, in any of his epistles, ever refers to such temple; whereas he does, undoubtedly, refer to the temple as being the church, and that, when speaking of its defilement, by the exaltation of man to the place of our Lord therein; and also of the destruction of that man of sin, who would so defile the temple of God. The words are to be found, 1 Cor. iii. 16, 17.

> "Know ye not that ye are the temple of God,
> And the Spirit of God dwelleth in you?
> If any man defile the temple of God, him will God destroy;
> For the temple of God is holy, which temple ye are."

The apostle had been reproving those embryo antichrists.—Those men who were beginning to exercise lordship over the brethren, and upon whom men were resting, in place of being built upon the One Foundation, other than which no man can lay. These things the apostle transferred to himself and Apollos. That, says he, "ye might learn in us not to think above that which is written, that no one of you be puffed up for one against another." The apostle knew that before the coming of Christ and our gathering together unto Him, there was to come that falling away, of which

he forewarns the church of Rome, Rom. xi. 20-2. And before the Revelation of the Son of God in glory, that man of sin was to be revealed, "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that as God he sitteth in the temple of God, shewing himself that he is God." The spirit of antichrist was already in the world, as was evident from the case of Diotrephes (3 John 9, 10): only there was something (2 Thess. ii. 6, 7) withholding him from his fulness of power. That withholder was at length to be withdrawn, "and then shall that wicked be revealed," whom the Lord shall find usurping his place at the time of his return; and "shall consume with the spirit of his mouth, and destroy with the brightness of his coming." The apostle knew that the coming of Christ was not immediate: for at his coming He will destroy antichrist, therefore antichrist must have had his coming, and his reign of darkness, over the professedly Christian world, before that bright day of the Lord: co-existent with which reign of peace, shall not be this "throne of wickedness."

The thought that this wicked one, was to wear out the saints of the Most High,

that into his hands they were to be given, for a time, and times, and the dividing of a time, must indeed have been ill to bear: but we see that, after being given the Comforter, the disciples were given strength to bear even this.

But the disciples were not only given to bear the knowledge of the darkness that was to cover the land, and of the gross darkness that was about to cover the people, they also knew that the truth of the prophetic word, even the coming of the Lord in glory and Majesty—that truth which was to cheer the true people of God through all the coming gloom, would be lost sight of, so as to be but lightly esteemed. 2 Pet. iii. 3—8. They knew that there would come, in the last days, scoffers, or rather triflers, men handling the word of God lightly, walking after their own lusts or desires; desiring the accomplishment of their own purposes, rather than the fulfilment of the promises of God, not praying with knowledge or with sincerity, "Thy Kingdom come:" but, very well content with the absence of the Lord, would say, "Where is the promise of his coming?" They would say, the promise of a coming, mentioned in Matt. xxiv., was accomplished at the destruction of Jerusalem; the promise

of coming to destroy the man of sin, will be a spiritual coming; and so, of course, must be the correspondent one, in Daniel vii. Thus would they strive to get rid of all the promises of his coming personally, to establish in the earth righteousness and peace. They would say, we are not to expect such strange instrumentality in our day, or even at any time hereafter, on the earth. True, there were remarkable things happened in the days of the apostles and prophets of old: but the days of miracles are past; and we are not to expect their return. For, "since the fathers fell asleep, all things continue as they were from the beginning." 'Every thing is now taking place,' will they say, 'according to natural laws; and, if the world is to be converted, and the kingdoms of this world to become the kingdom of our Lord and of his Christ, it will be by the natural progress of knowledge and civilization; and especially, perhaps, by Bible and Missionary Societies.' Now, these certainly are good in their own place, but may not serve as substitutes for our Lord and his glorified bride, in their fulness of manifested power. Rather are they to be prized as facilitating the preaching of the gospel; as witnessing of the coming glory; as spreading among all nations the

glad tidings of the coming kingdom, before the end of the present dispensation come; before the finishing of the mystery, and the manifestation of our dear Redeemer in his kingdom of righteousness and peace.

But not only was to come this infidel philosophising: It would seem that Satan, having spent his stock of science, falsely so called, and wishing to anticipate God in his wondrous working towards the children of men, as is promised in the last time, will depart from his comparatively quiet working, and endow his emissaries, with at least the shew of working miracles; shewing great signs and wonders, insomuch that, if it were possible, he shall deceive the very elect.* And this as giving false alarms about the coming of Christ, and his kingdom: so as to bring into disgrace, in another way, the hope of our Lord's appearing—or procure that homage to himself, which belongs to our blessed Redeemer.

Let us, therefore, be watchful, not only for our Lord, but against every deceiver: so that, if they shall say "Behold He is in the desert; go not forth." And equally if they shall say, "Behold, He is in the secret chamber, believe it not:"† for, when

* Matt. xxiv. 24. 2 Thess. ii. 9, 10: Rev. xiii. 14.
† Matt. xxiv. 26—41.

Christ comes the second time, He will come so that "every eye shall see Him"*—"as the light shineth out of the east even unto the west, so shall the coming of the Son of man be." Then, by the angels that are sent to gather his elect from the four winds of heaven, shall one be taken and another left, in the one field, the one house, the one bed. Our Lord had foretold his disciples this, even before his crucifixion: but they could not understand that knowledge then. We have found, however, that after the promised gift of the Holy Ghost, they were able to bear that knowledge of the times and seasons, which, however previously near to their ears, seems to have been far from their understandings. We have also found, that although disagreeable, this was yet most wholesome and practical truth, for them both to know and communicate to others. The same we may be sure it is to us: and one of the greatest deceits of Satan it certainly is, to hide from us either the warnings of the prophetic word, or the joyful news of the coming glory, when our Lord,† who hath gone to receive for Himself a kingdom and to return, shall, in very deed, return, and "restore again the kingdom to Israel."

* Rev. i. 7. Zech. xii. 10. † Luke xix. 12.

# CHAPTER VIII.

## SUMMARY OF THE DOCTRINE.

Preparation made by the Lord for the Millennium, in providing—1. The One Seed Christ—2. The Elect Seed, the Church—3. The Multitudinous Seed, the Descendants of Joseph.—The Seasons of Darkness drawing to a close. Coming of the Lord and commencement of the Millennium.—Close of the Millennium.—General Resurrection and last Judgment.—Probable employment thereafter of the Saints.—Our present training under the Gospel.—Case of those who are left on the Earth when the Saints are caught up to meet the Lord at his Coming.—Importance of the present Seed Time in reference to the approaching Harvest in Glory.

Our God having,[a] in Abraham, chosen a particular family of the human race, through whom more especially to manifest himself unto mankind,—having[b] led about and instructed that chosen race,[c] he caused them to be sown over the earth, and specially were they,[d] the vessels afore prepared unto glory, taken out by the Assyrians,[e] into[f] the north country,[g] there and thence to become the

[a]Gen. xii. 1—3. [b]Deut. xxxii. 8—12. [c]Hos. ii. 23. Zech. x. 9. Is. xxvii. 6. [d]Is. xxix. 23; xliii. 21; lxiv. 8. Rom. ix. 23—26. [e]2 Kings xvii. 1—23. Is. x. 5—23. [f]Jer. iii. 12—18; xxiii. 7, 8; xxxi. 8, 9. [g]Ezek. xi. 15, 16. Is. xli. 8, 9. Rom. xi. 12, 29.

riches of the Gentiles. He[h] left a remnant in the land, and particularly the tribe of Judah, of which was to come the *One Seed* CHRIST, the[i] One Great Heir of the Covenants, who took on Him[k] the seed of Abraham; [l]who took to Himself the part of a Kinsman Redeemer; who took upon Him our sins, and [m]bare them in his own body on the tree; who [n]hath discharged the debt that we owed, and [o]bought us from the slavery of Satan, and [p]regained for us the inheritance, [q]which is ours, in the right of Him who is the [r]First-born, the Heir of all things. [s]The Redeemer of Israel hath truly come and fully paid the price of our redemption. And [t]He whose right it is, shall most assuredly come to claim his own, and actually possess it. [u]The nations shall be given to Him for an inheritance, and the uttermost parts of the earth for a possession.

Not only hath the [v]One Heir thus come of the seed of Abraham; Our God hath also farther prepared for the coming glory, by preparing [w]many sons through suffering, who

[h]Hos. i. 7. [i]See chaps. 4 and 5. [k]Heb. ii. 16. [l]Heb. ii. 14—17. Rev. v. 9. [m]1 Pet. ii. 24. [n]Rom. iii. 25. Col. ii. 13, 14. [o]1 Pet. i. 19. Eph. ii. 3. [p]Eph. i. 11, 14. 1 Pet. i. 4, 5. [q]Gal. iii. 29. [r]Col. i. 15—19. Rev. i. 5, 6. Rom. viii. 17. [s]Is. lix. 20, 21. Dan. ix. 24. Heb. ix. 28. [t]Ezek. xxi. 27. Dan. vii. 13, 14. [u]Ps. ii. 8; lxxii. 8—11. Rev. xix. 11—16. [v]Gen. xii. 7. Gal. iii. 16. [w]Heb. ii 10, 11.

have chiefly been produced of the nations in [x]the north-west, and who, first under Rome Pagan,[y] have suffered for the witness of Jesus and the word of God; and who subsequently [z]have suffered as refusing to worship the beast, or his image—who have withstood the open enemies of Christ, and rejected the base counterfeits of christianity, and grounded their confidence simply and alone upon [a]the finished work of the One Heir of the covenants, [b]the Lord our Righteousness. [c]These are they who in the world have had tribulation, and who in Christ shall have peace.—[d]Whose bodies have been mangled, who have lost their lives for the truth of God, being willing to retain it at any cost; and who shall be given back their lives, in glorified bodies like unto that of their risen Lord. These are they who have suffered with Him, and who shall rise and reign with Him, [e]first in his Millennial Kingdom, and thereafter, also, [f]for ever and ever. [g]These have been educated in the school of affliction, so as to

[x]The whole divinely recorded course of the apostolic preaching was in their direction, and to them hath the gospel been sent ever since; and now, thro' them, to the world. (See "Our Israelitish Origin," Lec. vi.) [y]Rev. vi. 9; xx. 4. [z]Rev. xiii. 7—15. xx. 4. [a]Heb. x. 12—14. Dan. ix. 24. [b]Jer. xxiii. 6. [c]John xvi. 33. 2 Thess. i. 7. [d]Rev. xx. 4. Phil. iii. 20, 21. [e]Rev. xx. 6. [f]Dan. vii. 18. Rev. xxii. 3—5. [g]2 Cor. i. 3—9. 1 Pet. iv. 12, 13. Ps. lxxii. 11—14; xc. 13—17.

know all the necessities of men, and the means of administering to the happiness of the nations of the saved, that may hereafter be placed under their dominion, in the coming Kingdom of our Lord and Saviour Jesus Christ.

Not only have thus the One Seed Christ been prepared, and also the spiritual seed, who are to inherit the coming glory,[h] but also have come the multitudinous seed, promised unto Abraham, who are to dwell on the earth, under the dominion of the glorified saints: these have been sown over all the earth, together with the means of communicating temporal as well as spiritual blessings, unto all the families of Adam. [i]And by the wonderful discoveries which they have been given to make in all directions, with regard to all arts, sciences, and especially as to the treasures of divine truth in the Scriptures, are they given a pledge of the mighty power of God, as promised to be put forth in the coming kingdom. [j]Then their scattered powers shall be collected into one grand instrument of good, and their now conflicting interests

[h]See "Our Israelitish Origin," on the multiplicity and spreading of the nations of Western Europe, the descendants of the lost son, Ephraim, of whom was to come the multitude of nations promised to Abraham. [i]Dan. xii. 4. [j]Dan. xii. 7. Is. xi. 10—14. Ezek. xxxvii. 21—24.

shall be harmonized, by the great law of love, into beauty and abundance of blessing, unto all, to the glory of the Great King, reigning in Zion, with his saints, over the whole house of Israel, in whose blessing shall be made blessed all the nations of the earth.

The One Seed, and the Elect Seed, and the Multitudinous Seed, are thus all prepared: and [k]the gospel is being preached for a witness unto all nations before the end come: there is therefore now no occasion for long delay. To this very time belongs the call [l]"Behold I come quickly: [m]Behold I come as a thief."

We have also seen that the predicted [n]seasons of darkness are rapidly drawing to a close, and may well be accomplished in our day; so that the long expected deliverance cannot be far distant, when the [o]whole creation, that travaileth together in pain until now, waiting for the manifestation of the Sons of God, shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

The Lord will, doubtless, speedily appear [p]in the clouds of heaven, with power and great glory. [q]Then doth He raise his saints

[k]Is. lxvi. 19. Matt. xxiv. 14. [l]Rev. xxii. 7. [m]Rev. xvi. 15. [n]See chapters vi. and vii. [o]Rom. viii. 19—23. [p]Matt. xxiv. 30, 31. [q]1 Thess. iv. 13, 14.

who sleep in the earth. [r]Then doth He change those of his saints that are found alive at his coming; and they, together, are caught up to meet the Lord in the air. [s]Then doth He come, and all his saints with Him. [t]Then doth He execute judgments upon the King of the North, and all the nations he hath gathered together into the land of Israel. [u]The enemy perishes at the presence of the Lord, at the presence of the God of the whole earth. [v]The land is changed and made fruitful; the atmosphere is purified, and made conducive to immense longevity. [w]The Lord proceeds to the judgment of antichrist; and he also is consumed by the spirit of his mouth, and destroyed by the brightness of his coming. [x]His body is destroyed and given to the burning flame. As concerning the other empires, their dominion is taken away, [y]that being given to the people of the saints of the Most High: [z]but their lives are prolonged for a season and a time. [a]A time of peace and blessing ensues for a thousand years. But at length these nations get impatient of the easy yoke

[r]1 Thess. iv. 15—17. [s]1 Thess. iii. 13. Zech. xiv. 5. [t]Ezek. xxxviii. 15—23. Joel ii. 20. [u]Ps. xcvii. 3—5. [v]Is. xxx. 23—6; xliii. 18—21; lxv. 20—23. Zech. xiv. 10, 11. [w]Ps. l. 16—23. Is. xi. 4. 2 Thess. iii. 7, 8. [x]Dan. vii. 11, 12. [y]Dan. vii. 27. [z]Dan. vii. 12. [a]Rev. xx. 1—6.

which hath been put upon them. They wax wanton amid the abundance of blessing ministered to them, in that kingdom of peace, and under that reign of love. A great, a universal rebellion bursts forth; and by the great increase of light, and consequently of power, they are enabled to make use of extraordinary means for subverting the reign of the saints; of the saints reigning in glory, in the administration of the kingdom of Christ. This wonderful movement at the close of the Millennium, is thus described: Rev. xx. 7—10.

"And when the thousand years are expired,
Satan shall be loosed out of his prison;
And shall go out to deceive the nations,
Which are in the four quarters of the earth,
(Gog and Magog,) to gather them together to battle,
The number of whom is as the sand of the sea.
And they went up on the breadth of the earth,
And compassed the camp of the saints about,
And the beloved city.
And fire came down from God out of heaven,
And devoured them.
And the devil that deceived them,
Was cast into the lake of fire and brimstone,
Where the beast and the false prophet—
And shall be tormented day and night for ever and ever."

[b]Then is the great white throne set, for the last and universal judgment. [c]Then is the general resurrection, of all that were left in their graves, when the resurrection of the saints took place, and also of all who

[b]Rev. xx. 11. [c]Rev. xx. 12. John v. 28, 9.

shall have died during the Millennium, and they are judged every man according to their works. [d]The saints shall judge the world. Then is the great restitution of all things. [e]The grave gave up the bodies of the saints, [f]and the land was made fruitful at the commencement of the Millennium: [g]Then was the barren wilderness recovered to beauty and fruitfulness: But now, at the close of the thousand years, still greater changes take place; after which, [h]there shall be no more sea. The whole globe, we may believe, shall be covered with perennial beauty and fertility, in which Israel may still abide.

As to the risen saints, it may be that during the Millennium they are but under farther training for still higher service, in other worlds. [i]During the ages to come, they may be employed in making known to principalities and powers, in the heavens, the manifold wisdom of God; "according to the eternal purpose, which He hath purposed in Christ Jesus our Lord." But, whatever our destiny, in this we may rest assured, that we shall be most blessed in being [k]"ever with the Lord." The dispen-

[d]1 Cor. vi. 2, 3. [e]Rev. xx. 4. 5. [f]Ezek. xxxvi. 8. [g]Is. xli. 18—21. [h]Rev. xxi. 1. [i]Eph. i. 9, 10; ii. 7, 9, 10, 21. [k]1 Thess. iv. 17.

sations of God are progressive; and every succeeding step hath, hitherto, been the preparation for a higher. Our God is inexhaustible in his goodness, and wisdom, and power; new developments of which we may expect in the endless ages of eternity. [l]It would evidently appear that, of what our God hath done and said, we as yet know comparatively little. [m]Into those things which concern our redemption the angels desire to look; and that curiosity we may hereafter be privileged to gratify; and, in doing so, the wonders of redeeming love, and of the providence of the God of Israel, may still farther open to our view, even as we have had experience on earth, [n]of having our own souls watered, when employed in watering others. [o]It is hereunto we are called, that we should inherit blessing, even that we should communicate that blessing to others: and this, our godlike calling, we may not suppose shall end with our present imperfect ministry, nor even with that in the Millennial Kingdom. [p]The source of blessing is inexhaustible; and the stream in which it flows forth from the throne of God, shall flow on for ever, and ever, [q]causing con-

[l]1 Cor. xiii. 12. [m]I Pet. i. 12. [n]Prov. xi. 25. [o]1 Pet. iii. 9. [p]Rev. xxii. 1. [q]Rev. xxii. 2. Is. lxi. 3.

tinual beauty and fruitfulness of the trees of God's right-hand planting.

Christianity is thus no mere system of selfishness. It is not a man's securing merely his own safety, and so getting to spend an endless hereafter of idleness. [r]It is the exhibition of free and perfect [s]goodness on the part of our God. [t]He saves us of his own free will, and without any deservance of our's, that our self-idolatry may be entirely destroyed; and that we may feel we owe all to the sovereign grace of God: [u]who thence bids us go and shew like favour to others as He hath shewn to us. [v]He sets us entirely at rest with regard to our own salvation, by pointing us to the perfect atonement of our blessed Lord, and graciously commanding us to believe the record that [w]"He hath given to us eternal life, and that this life is in his Son." We are directed to commit our souls unto Him who is faithful, and thenceforth to concern ourselves, [x]not in selfish doubts; not in labouring in the spirit of bondage; but, holding the rejoicing of our confidence stedfast unto the end, we are gratefully to be engaged in well doing, unto the praise of

[r]1. John iv. 10. [s]Eph. ii. 8, 10. Rom. iii. 21—8. [t]1 John iv. 11. [u]Rom. v. 1, 2. [v]1 John v. 11. [w]Gal. iv. 30, 1; v. 1. Phil. ii. 4, 5. 1 John iv. 18.

the glory of his grace; [x]being busy in the ministry of the word, and of all else whereby we can benefit those around us, acting as good stewards of the manifold grace of God; looking forward to the time when those who occupy themselves well in the stewardship, [y]shall be received into still farther and more glorious ministry in the kingdom; when, infallibly directed and upheld by the Lord their life, they shall reign with Him in his kingdom! [z]overpowering all evil, and establishing all good. They who look only to individual salvation, may well wonder at so much of the Scriptures being occupied with the history of Israel, and with prophecies regarding them, and the whole body of Christ and the world: but they who see that God is now raising up a body of men, who are to be employed in the administration of Christ's universal kingdom, may see the propriety of this occupation of Holy Scripture, as well as of all the trials and training whereby the King of Saints is fitting them for that most glorious service in the coming Millennial Kingdom. [a]It is with words respecting the coming kingdom, that we are to comfort one another, and well we may:

[x]Rev. xxii. 17. Rom. xii. 1—8. Gal. vi. 10. [y]Luke xix. 17.—19. [z]Rev. ii. 26,-7. [a]1 Thess. iv. 18.

for thence bursts forth a glory that illuminates our darkness; which throws a light upon the whole word of God; and all the way in which he is leading us. It is full of joy, and ought to be no less practical in its influence. It lets us see that service is our glory. [b]Now we shall have our penny-a-day, our daily provision, received in the evening, in the time of trial, or of darkness; and this we shall have whether we have wrought long or short in the vineyard. So much all that labour receive; none are promised more in this life; and none will receive less. All who labour for God shall have, now in this present life, all that is absolutely necessary for them. [c]The reward is different in the morning of the resurrection. Then, when they are able to bear it, shall they that have made much for God in this stewardship, be more exalted in the kingdom, and be intrusted with a larger distribution of divine goodness. Let us then labour truly and fully for God; [d]and verily we shall be fed. Let us liberally give ourselves, and all that we have unto God; [e]and verily we shall in no wise lose our reward. O may the Bride now arise from the dust; disentangle herself from

[b]Matt. xx. 8. [c]Luke xix. 17, 19. [d]Ps. xxxvii. 3. [e]Gal. vi. 9. Mark. ix. 41.

all the bands with which her enemies, and still more her false friends, have bound her; and let her indeed make herself ready: The Lord is at hand!

When the Lord appears in his glory, only those that have previously trusted in his name will be caught up to meet Him, and come with Him, when He shall come and all his saints with Him. The others who are found alive on the earth, are exposed to all those fearful evils that immediately attend the renewal of the land. [f]It is a day of gloom to those that are left behind. [g]"It is even the time of Jacob's trouble—but he shall be saved out of it." [h]A great multitude shall come out of that great tribulation. [i]Nay, it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved. If men have not learned to call in truth upon that name before, they shall not be found among the glorified saints: but still, if they do now know the Lord, and call upon his name, [k]they shall be saved from that awful destruction which shall then overwhelm the finally impenitent. Hence we may truly see the mercy of the command, to preach the gospel, [l]for a witness unto all nations ere

[f]Jer. xxx. 6. [g]Jer. xxx. 7. [h]Rev. vii. 9—17. [i]Joel. ii. 32. [k]Zech xiv. 16. Rev. xxi. 24. [l]Matt. xxiv. 14.

the end come. Thus the good seed is universally sown: so that, although it may not immediately take root and bring forth fruit, yet this it may do, when shall come [m]the clear shining after rain; when the coming of Christ, with his elect Church, shall give reality to all the previous declarations of the word. [n]Then Judah shall look upon Him whom they pierced; and they shall bitterly repent; and a fountain shall be opened to them for sin and for uncleanness. [o]Then also Israel shall return with weepings from the north country, and be embraced by their compassionate Father [p]And all that shall cleave unto them, to call upon the name of the Lord, together with them, shall be preserved, and be found among the nations of the saved that shall walk in the light of the new Jerusalem.

If these things be so, how then should we hasten to herald the coming of our Lord and Saviour Jesus Christ! and this, whether or not we presently see any fruits of our labour. "Let him that heareth, say come." Such is the gracious injunction of God our Saviour, that all who know the joyful sound should make it known to others. For, [q]"How shall they call on Him in whom they

[m]2 Sam xxiii. 4. [n]Zech. xii. 10—14; xiii. 1. Rev. i. 7. [o]Jer. xxxi. 8, 9. [p]Ezek. xlvii. 22. [q]Rom. x. 13—15.

have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—except they be given to hear for themselves: except their hearts be enlarged by the love of God to run in the way of God's commandments, how shall they answer the description of the messengers of peace? [r]"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Up then, ye heralds of the kingdom! ye that know the power of redeeming love! "Let your loins be girt." Be ye disentangled from the enticements of this life. And let your lamps be burning: Be ye shewing forth light unto the darkened world. For this are ye placed in your several localities, and given the means ye possess. Haste to sow the good seed among all; that so, even [s]after the first fruits have been presented before the Lord, there still may remain to be reaped, an abundant harvest, in the Kingdom of Glory.

And O! [t]how should those who expect to be the distributors of the Lord's goodness in glory, be active in all that they can, for the benefit of others now, in grace! This service, for

[r]Is. lii. 7. [s]Rev. xiv. 4, 15, 16. Ps. lxvii. [t]1 Tim. vi. 17.—19.

Christ's sake, is the distinguishing characteristic of the heirs of the kingdom. And how should those who are in lower and more trying circumstances, in patience possess now their souls, as looking forward to the time, when those who are hid with Christ in God, shall with Him appear in glory! It is truly now but a little time, and He that cometh will come; and will not tarry.

Soon Christ in glory shall appear,
With all his saints around Him;
And each of these a crown shall wear,
With which his Lord hath crown'd Him:

The look'd for new Jerusalem,
Descending out of heaven;
Adorn'd with every precious gem,
To them by God is given.

Its pearly gates and golden street;
The mansions of the blessed,
With all the earth beneath their feet,
Shall be by them possessed.

Yes, they shall o'er the nations reign,
And gladness have for weeping;
Not *first fruits* of the Spirit then,
The *harvest* they are reaping.